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A Scholastical
HISTORY

of the
 Canon of the
HOLY SCRIPTURE

OR
 The Certain and Indubitable
 Bookes thereof as they are Received
 in the CHVRCH of ENGLAND.

Compiled

By **D. COSIN** D. of P. &
 M^c of S. P. C. in the Vniuersity
 of CAMBRIDGE now Sequestred

S. Luc. xvi.

Habent Moyses et Prophetas Audiant illas.

LONDON

Printed for **TIMOTHY GARTHWAIT** at the
 little North doore of S. Pauls Church. 1657.

W. Kollar fecit. 1657.

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of S. Pauls. MDCLVII.



REVERENDO
IN CHRISTO PATRI, AC DOMINO

D^{no}. Matthæo
ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,
ET IN REBUS SACRIS
EXERCITATISS^{mo}.

DOCTR. ET RELIG. IN ECCL. ANGL.
ADVERTORI AC CONFESSORI
~~MAXIMO.~~

VERÆ INVICT. QUE MAGNANIMITATIS
PRÆSULI.
ET COLL. S. PETRI IN ACAD. CANTABR.
PATRONO.

JOH. COSIN^{us} DEC. PETROB.
EJUSD. FIDEI, DOCTR. RELIGIONIS,
ECCLESIAE ET COLL,
ADMINISTER
HANC SUAM HIST. SCHOLASTICAM
E SACRIS PAGINIS,
VETERIB. QUE AC RECENTIOR. SCRIPTIS
ADORNATAM
ATQUE A VIRIS RER. DIVIN. PERITIS
LECT. ET APPROBATAM,
L. M. D. D. D.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

CHICAGO, ILL.

OFFICE OF THE DEAN OF PHYSICS

1155 EAST 58TH STREET, CHICAGO, ILL.

RECEIVED JANUARY 10, 1934

DEAR MR. [Name]

I have your letter of January 8, 1934.

Very truly yours,

JOHN D. COOK, JR.
DEAN OF PHYSICS
UNIVERSITY OF CHICAGO

ENCLOSURE
[Name]
[Address]

Very truly yours,
[Signature]



THE CANON of SCRIPTURE,

Recited
In the VIth Article of Religion,
Set forth by
The CHURCH of ENGLAND.
An. Dom. MDLXII.

H*^OLTY SCRIPTURE containeth all things necessary to
Salvation; So that whatsoever is not read therein, nor
may be proved thereby, is not to be required of any man,
that it should be believed as an Article of the Faith, or be thought
requisite, or necessary to Salvation.*

*In the Name of the HOLY SCRIPTURE, we do understand
those CANONICAL BOOKS of the OLD and NEW TE-
STAMENT, of whose Authority was never any doubt in the
CHURCH.*

The NAMES and NUMBER of the CANONICAL BOOKS.

| | | |
|---------------------|---------------------------|--------------------------------|
| <i>Genesis.</i> | <i>I. Of Samuel.</i> | <i>The B. of Hester.</i> |
| <i>Exodus.</i> | <i>II. Of Samuel.</i> | <i>The B. of Job.</i> |
| <i>Leviticus.</i> | <i>I. Of Kings.</i> | <i>The Psalmes.</i> |
| <i>Numbers.</i> | <i>II. Of Kings.</i> | <i>The Proverbs.</i> |
| <i>Deuteronomy.</i> | <i>I. Of Chronicles.</i> | <i>The B. of Ecclesiastes.</i> |
| <i>Ishuah.</i> | <i>II. Of Chronicles.</i> | <i>The Songs of Salomon.</i> |
| <i>Judges.</i> | <i>I. Of Esdras.</i> | <i>IV Greater Prophets.</i> |
| <i>Ruth.</i> | <i>II. Of Esdras.</i> | <i>XII Lesser Prophets.</i> |

A 2

AND

The Canon of Scripture.

AND the other BOOKS (as Hierome saith) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine.

SUCH are THESE following.

| | |
|-----------------------------------|----------------------------------------|
| <i>The Third Book of Esdras.</i> | <i>Baruch the Prophet.</i> |
| <i>The Fourth Book of Esdras.</i> | <i>The Song of the Three Children.</i> |
| <i>The Book of Tobias.</i> | <i>The Story of Susanna,</i> |
| <i>The Book of Judith.</i> | <i>Of Bel and the Dragon.</i> |
| <i>The rest of Hester.</i> | <i>The Prayer of Manasses.</i> |
| <i>The Book of Wisdom.</i> | <i>The First Book of Maccabees.</i> |
| <i>Jesus the Son of Sirach.</i> | <i>The Second Book of Maccabees.</i> |

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received, we do receive and account them CANONICAL.

THE

THE
NEW CANON OF SCRIPTURE

First set forth by

The COUNCEL of TRENT,

And after confirmed, and declared to
be received with other Articles of Faith by
the BULLS of Pope PIUS the IVth.

Anno Dom. MDLX^m_{IV}.

CONC. TRID. ~~Can.~~ IV. DECRET. I.

Decret. de CANON, SCRIPTURIS.

SS. SYNODUS.---Præfidentibus in ea Tribus Apostolicæ Sedis Legatis.---Perficiens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,---Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tam Veteris quam Novi Testamenti, (cum utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tum ad Fidem, tum ad Mores pertinentes, tanquam vel ore tenus à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas, PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiuntur.

Sunt verò infra scripti

Test. V. Quinque Moïsis, Jos. Judic. Ruth, IV Reg. II Paralip.
Esdræ I. & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job,
Psalterium David, CL Psal. Parab. Ecclesiastes, Cantic. Canticorum,
SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH,
Ezech. Daniel, XII Proph. Minores, DUO MACCABEORUM I. & II.

Test. N. Quatuor Evang. &c.

The New Canon of Scripture.

SI quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS
SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, &
in veteri vulgatâ Latina Editione habentur, pro SACRIS ET CA-
NONICIS NON susceperit; & TRADITIONES PRÆDICTAS
sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsa Synodus, post
jactum fidei Confessionis fundamentum, sit progressura; & quibus
potissimum TESTIMONIIS, AC PRÆSIDIIS IN CONFIR-
MANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus,
sit usura.

BULLA PAPÆ PII QUARTI

Super Forma Juramenti Profess. Fidei.

Juxta Concil. Trid. in fine ejusd. Conc.

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & de-
clarata indubitanter recipio, atque profiteor; Simulque contraria
OMNIA—DAMNO, REJICIO, ANATHEMATIZO. Hanc VE-
RAM CATHOLICAM FIDEM, Extrâ quam NEMO SALVUS
ESSE POTEST, veraciter teneo, & eandem integram à meis te-
neri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet;
& hæc S. Dei Evangelia, &c.

TO



To the READER.



IN this Scholastical History I give an Account of the Canonical and undubitate Books of Holy Scripture, as they are numbred * in the VI Article of Religion set forth by the Church of England, and have been received by the Catholick Church in all severall Ages since the time of the Apostles, till the Church of Rome thought fit to compose and dresse up a New-Additional Canon thereof for themselves in their late Council of Trent.

Where it was one of the first things they did, to lay this Foundation for all their New Religion which they built upon it; "That the Apocryphal Writings and Traditions of Men, "were nothing inferiour, nor lesse Canonical, then the Sovereign Dictates of God as well for the Confirmation of Doctrinal Points pertaining to Faith, as for the Ordering of Life and Manners; but that both the One and the Other ought to be embraced with the same Affection of Piety, and received with the like religious Reverence; not making any difference between them.

Those Writings of holy and learned men, who have been, next after the Prophets and Apostles, as the shining Lights of the world in their severall Generations before us, we reverence and honour in their kind; and those Ecclesiastical Traditions, which have been in use among us, and tend to the better preservation of Order and Piety in that Religion only, * which was once delivered.

* V. Art.
VI. Eccl.
Ang. Sum-
mariz.

V. Decret.
Con. Trid.
Supra re-
citat.

* S. Iud.
v. 3. Fidel-
simel Sana
His tradit-
ionibus

To the Reader.

vered to the Saints, we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due regard; but to make either of These Equal in Dignity or Authority with the Divine will and Word of God, as the Masters of the Assembly at Trent have done; and above all this, to Canonize a Tradition, which was not so much as a Tradition received in their own Church before, (as will appear by this present History,) nevertheless commanding it to be received as a necessary Article of Faith, under pain of their unhallowed Curle, and the Peril of Eternal damnation, this is so high and transcendent a presumption, as that God himself hath laid his Curle upon it; whereof it concerns them to take heed, least what they have vainly laid upon others, do not effectually reach to themselves, and fall upon their own heads.

But after this manner they began to set up their first doctrinal Tradition, in their last Council, at Trent; which they call an Oecumenical Council, as if all the Bishops in Christendom had been there present, and voted in it; when it is well known, that at the same ^a time, wherein this their Additional Canon of Scripture was first made, (which was then done chiefly by the procurement of ^b Catharin, and his Faction there, whose credit had otherwise been quite lost, having been much impaired already, by his former and fierce ^c Opposition herein against the writings of Cardinal Cajetan, the far more learned and Catholick Doctor of the Two,) it consisted not of above ^d Fifty Persons in all; among whom some of them were onely ^e Prelates Titular, and hired with Pensions to serve the present turn.

And the rest of their Traditions that follow, (wherein now consisteth the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them) having been confirmed by ^f Pope Pius his Bull, and made so many ^{*} New Articles of their Faith, (as the former was) are all alike.

^a Cencil. Trid. Sess. 4. XIII. April. Anno 1546.
^b Vide hujus Libri num. 192

^c Vide num. 173. in fine & 174.
^d Vid. num. 150.
^e Ibid. & num 194.

^f Bulla Pope Pii IV. Super

f. majorem Professionis fidei. Sub finem Conc. Trid. V. Num. 158. * Ad cap. Cum Christus, Extra De Hereticis. Papa potest inducere novos Articulos fidei Et Leo X. damnat hanc Lutheri propositionem, Curium est in manu Ecclesie vel Papa potius non esse Ratuer Articulos fidei.

To the Reader.

*As first, I. "That the Church of Rome is the MOTHER
 "and Mistress of all other Churches; which is not only said
 against the Truth of all Ecclesiastical History, and the publick
 Declaration of an ancient General Council (the Second a-
 mong the first four) received and approved by all good Christians,
 but likewise against the expresse words of the Gospel it self, and
 against the common sense and knowledge of all persons that can but
 read or bear it. II. That the Pope of Rome is the Monarch or
 "Head of the Vniversal Visible Church, the Vicar or De-
 "puty of Christ, and in that Sovereign Authority the true
 "Successor of S. Peter, as Prince of the Apostles; by ver-
 "tue whereof his Papal Determinations and Prescripts are
 "to be obeyed, in what matter so ever he shall be pleased
 "to declare himself. I will not now mention the infamous Pow-
 er, (that otherwhiles he hath assumed to himself,) of deposing a just
 and lawfull King from his rightfull Inheritance; or of freeing his*

*g Conc. Trid. Sess. 7. Can. 3. de Bapt. Si quis dixerit, in Ecclesia Romana, qua omnium Ecclesia-
 rum MATER est, & Magistra, non esse, &c. Anathema sit. Et Sess. 22. de Sacr. Missæ, cap. 8. A
 Sancta Romana Ecclesia, Omnium Ecclesiarum MATRE, &c. Et in Bulla prædicta. Juxta hanc &
 non aliam formam Professionem Fidei sollemniter ferit—districte præcipiendo mandamus hujusmodi sub te-
 nore; Ego N. firma fide credo & profiteor omnia & singula—Item credo & agnosco Romanam Ecclesi-
 am Omnium Ecclesiarum MATREM esse & Magistram. Extra hanc fidem nemo potest esse Salvus,
 h Concil. Constantinopolit. i. in Epist. Synodali ad Damasum Papam, & Rom. Synodum. Τὴν ἡμε-
 ραν τὴν αὐτὴν ἡ Ἐκκλησία τῆς ἱεροπολιτικῆς, &c. i. S. Luke 24. vers. 47. And that Re-
 pentance and Remission of sins should be preached in his Name to all Nations, beginning at Jerusalem,
 k Ex ipis Pontificis Distatibus Hildebrandi five Greg. VII. in Concil. gen. Rom. Unicum est No-
 men in mundo, Papæ videl. Rom. Item, Solus Romanus Pontifex jure dicitur universalis. Addit
 Gregorius Jefeuita, jure divino. Conc. Lugd. gen. sub Greg. X. ut habetur in Sexto decretal. tit. de E-
 lect. c. ubi. Romanus Episcopus est Vicarius Christi, Successor Petri, Rector Universalis Eccle-
 siæ. Concil. Flor. sub Eug. IV. Definimus Romanum Pontificem in univ. orbem tenere
 Principatum, & Successorem esse B. Petri Apostolorum principis, & verum Christi Vicarium, to-
 tiusque Ecclesiæ Caput & omnium Christianorum, &c. Concil. Later. sub Leone X. Sess. 8. Papa
 Rex Regum & Orbis Terrarum Monarcha; & Sess. 9. Adorant eum omnes Reges Terræ. Om-
 nis illi nri in Cælo & in Terra tradita est potestas. Et Sess. 11. Pastores æterni Petri Successores
 Vicarios suos instituit, quibus ita obedire necesse est, ut qui non obediunt, morte moriantur. Conc.
 Trid. (wherein all the former Decrees were confirmed) Sess. 14. c. 7. Pontifices Max. pro Suprema
 potestate, sibi in Ecclesia universa tradita, &c. Et Bulla Pii IV. prædictæ de professione fidei; Ro-
 mano Pontifici B. Petri, Apostolorum Principis, Successori, ac Jesu Christi Vicario veram obedi-
 entiam spondeo, ac juro; cætera item omnia à Sacris Canonibus & oecum. Conciliis, ac præci-
 pue Tridentinæ Synodo tradita, definita, & declarata, indubitanter recipio atque profiteor, si-
 mulque contraria omnia detestor, rejicio, & anathematizo. Hæc veram Catholicam fidem, extra
 quam nemo salvus esse potest, sponte profiteor, & teneo, & constantissime à meis, teneri, & de-
 fendi curaturum me voco ac juro, &c.*

To the Reader.

natural and sworn Subjects from their Bond of Faith and Allegiance towards him ; (which are the Dictates of Pope Hildebrand ;) But I note only at present the Authority that he assumeth over the Scriptures of God (the Subject of all our History,) which ¹ He and his ^m Followers make to be greater then any those Scriptures have ; for it is another of the same Pope's Dictates, confirm'd by the Bull of Pius the IV. in his ⁿ Profession of the Tridentine Faith, " That ^o the Canonically " Scriptures themselves shall be no Canonical Scriptures, " unlesse he gives them Authority and Allowance so to be. which is as much as to say, that when he ^p pleaseth, he may take away all Authority from them. III. Then, ^q " That all Scriptures are to be expounded according to the Sense of this " Roman Church ; which must herein be held to be the " only Judge ; and to follow the unanimous consent of the " Ancient Fathers. IV. Next, That there are ^r truly and " properly Seven Sacraments, neither more nor lesse, instituted by Christ himself in the New Testament. V. " That " ^s in their Masse there is a Real Transubstantiation of the " Elements into the Body and Blood of Christ, ^t remain-

I Greg. VII. diffusus in Concil. Rom. Suprà citat. m. Silvest. Prior. Rom dial. adv. Luth. Ejus enim (Pontificis) auctoritas major est quàm Scripturæ. n. Ubi suprà. Cætera omnia à Sacris Canonibus, &c. (whereof this Dissate of Greg. the seventh is one.) o. Dissa. 16. Suprà citati. Nullum Capitulum. nullusque Liber Canonicus habetur absque illius auctoritate, Nicol. Papa 1. Can. 8. Romanor. diss. 19. Vetus & Novum Testamentum sunt recipienda, non Codici Canonum annexa, sed quod de illis recipiendis S. Papa Innocentii prolata est sententia, cujus auctoritate utrumque recipiendum est. Addit Baronius ad An. 554. n. 224. Ab arbitrio enim Pontificis pendet, quid velit esse in universa Ecclesia Sacrosanctum. Imo Presbyter alter Congreg. Oretorii Thom. Bezii, dum Romana Curia, Episcopus Pontifici adulatur, eo usque provahitur, ut affirmet (De Sign. Eccl. 1b. 16. cap. 30.) Q. d. sit fallo & impudenter dictum, Divinam Scripturam esse majoris auctoritatis, quàm sit Ecclesiæ, (i.) P. R. p. Quod Tertullianus Ethnicis respondebat, Apologetic. cap. 5. Apud vos de Humano Arbitratu Divinitas pensatur nisi Homini Deus placuerit, Deus non erit. Nam Papa (ut habetur in Glossa ad Cap. Quanto, Tit. 7. Primi Decretal. ad verba, Veri Dei vicem,) dicitur habere cælestis Arbitrium ; & ideo etiam Naturam rerum immutare potest—quia in his, quæ vult, ei est pro ratione voluntas ; nec est qui Ei dicat, Cor ita facis ? &c. Item, Gloss in Extravag. Job. 22. Tit. de verborum Signif. cap. Cum inter. Credere Dominum Deum nostrum Papam—sic non posse statuere, prout statuit, hæreticum censetur. q. Conc. Trid. Sess. 4. Decret. de usu S. Scr. & Bulla Pii Quarti. Sacram Scripturam juxta eam Sententiam, &c. r. Conc. Trid. Sess. 7. Can. 1. de Sacram. in genere. Si quis dixerit, &c. Anathema sit. Et Bulla prædicta. Profiteor VII esse Sacramenta, &c. s. Concil. Trid. Sess. 13. Can. 1. Ibid. Can 4.

ing.

To the Reader.

ing after the Communion is done ; and likewise ^a a pro-
^a per and propitiatory Sacrifice there offered up by the
 Priest for the Sinnes of the Quick and the Dead, the same
 that Christ offered upon the Crosse. VI. *That* when ^x the
 Priest receiveth the Sacrament alone, and when ^y he
 giveth to others but under one kinde only, yet it is a law-
 ful, and a compleat Communion, ^{*} notwithstanding *that*
our Saviour otherwise appointed it. VII. That after ^c this
 Life there is a ^z penal Purgatory to be undergone for
 the Expiation as well of venial Sins, as the payment of
 temporal punishments due to mortal sins ; and that dead
 mens souls there detained are help'd by the Suffrages of
 the Living, and the saying of Masses. VIII. *That* ^a The
 Saints above in heaven, (or any whom it shall be the Popes
 pleasure to Canonize) ought to be religiously invocated ;
 and that they ^b understand as well the mindes as the
 words of those that pray to them. IX. *That* ^c Whoso-
 ever will not fall down before Reliques and ^d Images, to
 kisse and worship them according to the present practise
 of the Church of Rome, and the Decrees of the Second
 Council at Nice, are to be accursed and damned. X. *That*
 the plenary power and present use of Indulgences, ^e was
 ordained and left by Christ in his Church, which
 anciently put the same into practise ; and that the de-
 nial hereof ought to be anathematiz'd. XI. *And lastly,*

^a *Ibid.* Sess. 22. cap. 2. *Et* Can. 1. *Et* in Bulla Prof. Fidei: Profiteor Pariter in Missa offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri conversionem, &c. quam Cath. Eccl. Transubstantiationem appellat. ^a *Conc. Trid.* Sess. 22. Can. 8. de Sac. Miss. ^y *Ibid.* Sess. 22. Can. 1, 2, 3. de Com. sub utraque, Bull. *pradit.* Fateor etiam sub altera tantum specie totum, &c. verumque Sacramentum sumi. ^{*} *Synod. Constantien.* Hoc non obstante, quod Christum Dominum sub utraque specie instituerit, & administraverit. ^x *Conc. Trid.* Sess. 6. de Justificat. Can. 30. *Et* Sess. 22. de Sac. Miss. Can. 3. *Et* Sess. 25. decret. de Purg. Item, Bull. *prof. prad.* ^d *Ibid.* Sess. 25. decret. de Invocat. Sancl. ^b *Ibid.* Voce vel Mente supplicare. ^c *Ibid.* Affirmantes Sanctorum Reliquis venerationem non deberi, dammandi sunt. ^d *Ibid.* Ut per Imagines quas osculamur, & coram quibus procumbimus Christum adoremus & Sanctos veneremur, id quod *z* Nicenæ Synodi decretis est sancitum.—Si quis autem his decretis contraria senserit, Anathema sit. ^e *Ibid.* decret. de Indulg. Potestas conferendi Indulgentias à Christo Ecclesie concessa est, quæ etiam antiquissimis temporibus illa usa fuerit, Ulus igitur Indulgentiarum retinendus est, & contradicentes Anathemate dammandi.

To the Reader.

“That ^s all the Definitions, Decrees, Canons, and Declarations made in their former Councils, and especially in this their last Council of Trent, ought to be wholly and inviolately, undoubtedly and devoutly professed, taught, preach’d, and received as the true Catholick Faith, out of which none can be saved.

s Ibid. de recip. decret. Conc. Ut quæ decreta sunt, ab omnibus devotè recipiantur, & fideliter observentur. Item Bull. prof. fidei. Cætera item omnia à Sacris Can. & Oecum. Conc. & præcipuè à Sacro-sancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; simulq; contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo, & ab aliis teneo, &c. me curaturum juro.

But all these New Traditions, as they have no ground in Scripture, so have they as little Testimony of Antiquity to be brought for them; out of both which we prescribe against them all.

For it is but a vain pretence of Antiquity, and a meer abusing of the World, when they go about to make simple people believe, that all which they profess and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and Strength of which their Assertion, in one of their peculiar and prime Traditions, first set forth in their late Assembly at Trent, I examine in this History. whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the Church of England from the Grounds and Truth of our Religion, which is no other then what we have received from Christ and his Universal Church, termed nevertheless by them a New Church, and a New Religion, that began in the days of King Henry the VIII. (which is as true, as if they should say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the same Church still, (as he the same person,) that we were before, though in a better estate and health of our soules, in a greater soundnesse and purity of Religion, then indeed we were before, when they had to do with it, and infected us;) that these Men, I say, who untruly term us Novelists, are in truth themselves the greatest

To the Reader.

greatest Novelists of any in the World besides : And must be content (both in this peculiar Article of their Religion, which we now set forth and examine through the several Ages of the Church, and likewise in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behind in time, after detractors of those Novelists, and disturbers of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a Jury of Twelve Men, that have no lawful Exception to be taken against them; but I give them more, and put it to many such, one after another; that there may be no want, which in such Cases, as this is, will be the fairest way of Trial to finde out the Truth, and leave the Reader to judge of it, on whose side it standeth.

In the gathering of my Witnesses together, and Collecting this Scholastical History, I must acknowledge to owe somewhat unto those learned Men; that have heretofore taken pains in this behalf; as well at home in our own Church, as abroad in others. Yet (let it be said without derogation from any of them,) this Book hath been judg'd, by * Him that first requested me to make it a part of my Employment, (though he was a * Person well able to have more perfectly done it himself,) and by other Men of knowledge, (Professors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Press; that it would give more ample satisfaction, and clear the Passages in Antiquity from the Objections that some late Authors on the Roman side bring against us, then those other Writings of Home or Foreign Divines have done, that are extant in this kinde. For besides the whole Frame and order of the Book, insisting upon the right and best way of enquiry into this matter by an Historical Disquisition of the Universal Tradition and Testimony of Gods Church herein unanimously delivered in all Ages from the Apostles Times (and before) to ours; My Observations as I passe along both through the Ancient and Later Writers that have said any thing of this Subject, are many of them New; and where I have followed others, even there also I have added much of my own, to advance and manifest the Truth that is in them; having no other aim, then
here-

* Mr. P.
Gunning.

To the Reader.

herein to be serviceable to the Truth of God, set forth and professed by the Church of England; which Truth we endeavour in these wavering and lapsing times, to preserve entire and upright among us.

My Discourse is continued, and not interrupted with quotations of Authors, which I have diligently searched, and placed, all the way, in the Margin. The language that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable,) for I neither affect, nor approve any other.

But if I may unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of Antiquity in the Sense and Interpretation of those Scriptures, (which yet, I hope well, will not be found;) I do here beforehand revoke and unsay it already.

At my Retirement in
Paris this 17 Feb.
1657.

Joh. Cofin.

AN

AN ADDITION
Of Certain TESTIMONIES
to be Noted

For the clearer understanding of
divers places in this Book.

Ad NUM. I.

S. Augustinus de Civit. Dei, Lib. XI. cap. III.

Filius Dei prius per PROPHE'TAS, deince per SEIPSUM, postea per APOSTOLOS, quantum SATIS esse iudicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentissimæ Auctoritatis, cui Fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.

Alph. Testatus prefat. in Math. q. V.

Magna, imò maxima omnium Auctoritatum, quæ sub Cælo esse potest, est Auctoritas S. SCRIPTURÆ.

Ad NUM. II.

Thom. Primæ, q. 1. in corp. Art. X.

Innititur fides nostra Revelationi Apostolis & Prophetis factæ, qui CANONICOS LIBROS scripserunt; non autem Revelationi, & quæ fuerit ALII DOCTORIBUS facta.

Ad NUM. VIII.

Joh. Gerson de vita Sp. Lelt. 2.

Hic aperitur modus intelligendi illud Augustini dictum [*Ego Evangelio non crederem, nisi Ecclesia Catholica me commoveret Auctoritas; contr. Ep. fundam. cap. 3.*] Ibi enim Ecclesiam sumit pro Primitivâ Congregatione fidelium eorum, qui Christum viderunt, audierunt, & sui Testes extiterunt.

Th. Wald. doctrinal. Lib. 2. cap. 21.

Sufficiat Universali Ecclesiæ pro præconio potestatis suæ moder-

or.

na, quod olim hoc fecerit, unde gloria potestatis ejus valeret ad posteros; ita quod adhuc sine Primæ Ecclesiæ auctoritate (*quæ est auctoritas Testificandi, sicut postea explicet*) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc sapuit, cum diceret Augustinus, *Evangelio non crederem, &c.*

Non laudo supercalium, quod quidam attollunt, volentes occasione hujus *Disti* Decretum Patrum in Ecclesia majoris esse auctoritatis, culminis, & ponderis, quam sit Auctoritas Scripturarum. Quod quidem non tam videretur ineptum, quam fatuum; nisi quis talis dicat, Philippum fuisse majorem Christo, quando induxit Nathanielem ad credendum, Christum esse illum, quem scripsit Moses in Lege & Prophetis, sine cujus auctoritate (testimonio) tunc non advertisset. Et si sic; dicat conformiter, Parentes nostros carnales aut Pædagogos esse altiores & eminentiores Christo; quia eorum auctoritate (testimonio) ab infantia didicimus, quid de Christo sit credendum, quid sperandum.

Joh. Driedo de Eccl. Script. & Dogm. l. 4. c. 4.

Augustinus autem cum dicit, *Ego Evangelio non crederem, nisi me Catholica Ecclesia commoneret auctoritas*, intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ fidei, secundum successionem Episcoporum crescens ad hæc usque tempora; quæ sanè Ecclesia complectitur Collegium Apostolorum, qui Christum & miracula ejus videntes, Doctrinamque fidei ex ore ejus audientes, **SCRIPTURAS TRADIDERUNT.**

Gerard. Joh. Vossius, Praef. in dissertat. de Generali Christi.

Unde potius Codices eos, qui **CANONEM SCRIPTURÆ** conficiunt, à Prophetis esse & Apostolis profectos colligatur, quam quod secuti apud Nationes lampada alii aliis dabant, ita, congestæ certius Ecclesia, fidelis Scripturarum cultos, has ipsas, quasi de manu in manus, **TRADIDERIT Nobis?** Nec eo offendi aliquis debet, quod de Scripturis, ut Traditionibus loquar; cum hæc in iis, quæ Apostoli **TRADIDERE**, familiam ducant.

Ad NUM. XII, XIII. & XLIII.

Vinc. Lirin. Commonitor. Cap. 4. 25. 39.

Quicquid non unus, aut duo tantum, sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverimus; quicquid **UNIVERSALITER TRADITUM** sit, quod **UBIQUE**, quod **SEMPER**, quod ab **OMNIBUS** creditum, id pro indubitato, certo, ratoque habeatur.

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiã contra Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit,

Antiqua Sanctorum Patrum Consensio non inomnibus Divinæ Legis Quæstionculis, sed solum, certè præcipuè, in fidel Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Contr. Hornans de Sacra Scriptura.

Consensus enim Ecclesiæ non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantum.

Ad Corollarium post NUM. ult.

Vinc. Lirinens. Commonitor. Cap. 2. & antepenult.

Qui in fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE : Non quia CANON SCRIPTURÆ solus non sibi ad universa sufficiat, sed quia verba Divina pro suo plerique arbitrari interpretantes, varias opiniones, errorisque concipiunt.

Phi. Melancthon, Resp. ad Clerum Colon.

Regulam doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM ; Symbola Apostolicum, Nicænum, & Athanasii; Sententias Synodorum veterum, quæ probantur, Nicænæ, Byzantinæ, Ephesinæ, Chalcedonenfis, & similia purioris Ecclesiæ vetustæ Testimonia. Nec dubitamus hoc genus doctrinæ, quod proficiscitur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholicæ.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnium Posteriorum iudiciis opponere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminarunt.

• *Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.*

Siimplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera Antiquitatis Testimonia.

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantum TEXTUM, ut loquimur, SCRIPTURÆ, verum etiam legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUITATE pugnans recipiendum.



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said to be there given by the *Pope* to the *Armenians*, concerning the *Seven Pretended Sacraments* and other *Rites* of the *Romish Church*, an improbable *Tale*. All this while not a word spoken there of the *Scripture Canon*. CLIX. Only *Caranza* (a *Spaniard*, and *Confessor* to *Q. Mary* of *England*) in his *Epitome of the Councils* hath substituted a *Decree* to that purpose, which in the *Council* it self was never made. CLX. And this (forsooth) is the *Canon* of the pretended *General Council* at *Florence*, that is urged by *Becanus* and other *Romanists* against us. *Florence* no *Oecumenical Council*; condemned by the *Council* of *Basil*, then sitting: The pretended union made there, renounced by the *Greeks* after their return home. CLXI. The Testimony of *Antoninus*, (who was present in that *Council*, afterward made *Archbishop* of the place, and not long since *Sainted* by the *Pope*,) for the common judgement of the *Latin Church* against the present *Romanists*. CLXII. The like ample Testimony given by *Alphonfus Tostatus*, the most renowned *Man* of his Age. The *Council* of *Trent* noted. CLXIII. The reading of the *Apocryphal Books* how far permitted. CLXIV. The Testimony of *Denys the Carthusian* (a great *Man* with *Pope Eugenius*,) that the *Church* doth not receive them to prove any *Artic'e* of *Faith* by them.

CHAP. XVII.

The Testimonies of the Ecclesiastical Writers in the
Sixteenth Century. P. 193.

CLXV. The Testimony of *Fr. Ximenius* the *Cardinal*, and *Archbishop* of *Toledo*, together with other *Learned Men*, that set out the *Complutenian Bible*, expressly putting the *Apocryphal Books* out of the *Canon of Scripture*. CLXVI. The *Preface* before *Lyra's Bible* printed at *Basil*. CLXVII. *Picus*
Count

A Table and Summary

Count of *Mirandula* adhereth firmly to *S. Jerome*, as to the common voice of the Church. CLXVIII. *Jac. Faber Stapulensis*. CLXIX. *Jod. Clichtoveus*. CLXX. *Lud. Vives*. CLXXI. *Georg. Venetus*, all witnesses for us. CLXXII. *Erasmus* (now in great reputation with all men, but the Monks that hated him,) His Testimony for the ancient Church, and for his own time. Censured by many for other matters, but not for his judgement and belief in this particular. CLXXIII. *Card. Cajetan* the Oracle of Divines that then lived. His large and expresse Testimony for the Article of Our Church. His explication of *S. Aug.* and the Council of Carthage, reconciling them to *S. Jerome*, and the Council of Laodicea. Ten yeeres before the Council began at Trent, all this went for good Catholick Doctrine, even at Rome it selfe. *Catherin* insulted over *Cajetan* as a Dog over a dead Lion. No man wrote against him in his life-time. CLXXIII. *Catherin* (who was the first that set forth the New-Canon) reprehended and derided by his own friend, for opposing *Cajetan* and the Church herein. CLXXV. *Joh. Driedo* employed to write against *Luther*, acknowledgeth the Apocryphal Books to be out of the Scripture-Canon. CLXXVI. So doth *Ioh. Ferus*. CLXXVII. And the severall Translations of the Bible, set forth by *Pagnin*, *Braliolus*, *Birkman*, *Rob. Stephen* and *Vatablus*. CLXXVIII. A Recapitulation of the former Testimonies in all the severall Parts and Churches of Christendome.

CHAP. XVIII.

The new Decree of the Council at Trent against all the former Testimonies of the Vniuersal Church.
p. 204.

CLXXIX. Against all these a few men at Trent made a
Decree,

of the Chapters.

Decree, to controul the whole Christian world ; And the Pope, when he Confirmed this Decree, commanded it to be held as a necessarie Article of Faith, without which No man might be saved. CLXXX. Whereby they have miserably rent the Church in pieces. CLXXXI. A Brief History of the Calling, Assembling, and Proceedings, in the Council of Trent. The Reformation of Abuses begun in Luther's time. Pope Leo the Tenth, sendeth out his Bull, and commandeth that both Luther and all his Adherents (among whom were the Duke of Saxony, and divers Princes of the Empire,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schisme, desire a free and generall Council in some convenient place of Germanie. But Pope Leo (to whom it was dreadfull to heare of such a Council,) declined it, and presently dyed. CLXXXII. Adrian the Sixth his Successor promisetht Reformation, but lived not to doe any thing in it. CLXXXIII. Clement the Seventh likewise, that followed him, studiously avoyded the Calling of a Council, and dyed not long after. CLXXXIII. But the next Pope (Paul the Third,) upon certaine conditions made with the Emperor, condescended to have called at Mantua in Italy. Which came to nothing ; as did also a Second Summons that he made of it to Vicenza ; and at last he sent forth his Bull of Indiction to have it held at TRENT by all Bishops and Abbots that were Sworne to his Obedience. CLXXXV. Publick Protestations set forth against it. CLXXXVI. The Council deferr'd. CLXXXVII. The League betweene the Emperor and the King of England ; at which the Pope stormeth. CLXXXVIII. The Emperor and the French King agree to reform the Court of Rome, and to restore the Church to her ancient Puritie ; which made the Pope to begin and order the Council to his owne best advantage. CLXXXIX. His Instructions to his Legates. CXC. His Occumenical Council made up first with Twenty, and after with Forty three Prelates. Titular Bishops, and Pensioners to the Pope, sent to increase the Number. CXCI. The first foure Sessions

A Table and Summary

Sessions. Their *Anathema* added to their *Decree* for their *New Canon of Scripture*. CXCII. Against which many learned men pleaded there; but the *Voyces* of *Catharin's Faction* prevailed for it. CXCIII. The words of the *Decree* it selfe. CXCIII. For which they had no *Catholick, Tradition, Council, Father, Schoolmen*, or other *Ecclesiasticall Writer* in former Ages. The small and inconsiderable *Number of men*, that now gave their *Voyces* to it. CXCIV. The vanitie of their *pretended Tradition* for it. CXCV. The difference betweene *Them*, and *S. Augustin*. The *Council of Carthage*, *Pope Innocent, Gelasius*, and *Eugenius*. The noveltie of their *Accursed ANATHÉMA*. CXCVII. for which they have nothing to plead. CXCVIII. The *POPES NEW CREED*; the last *Article* whereof *curseth and damneeth those*, whom *GOD hath blessed*.

. CHAP. XIX.

The Conclusion, and Summary of all the former Chapters. p. 222.

CXCIX. A defence of the *Church of England*, and those that adhere to it, by the *ancient Church* of the *Old Testament*; by *Christ* and his *Apostle* in the *New*, and by all the *Fathers*, and *Doctors* of the *Church* that followed. *All* which are condemned by the decrees and *Anathema* of the later *Assembly at Trent*: which is *Cause* enough (if there were no other, as many other there be) to reject it.

CHAP. XX.

The Remainder. p. 223.


CC. The *Canonical* and undoubted *Scriptures* being our *Foundation*, we are to *believe* and *live* according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England*. A

1

A Scholastical History of
THE CANON
 OF THE
HOLY SCRIPTURES.

OR,
*The Certain and Indubitate Number
 of Canonical Books that belong there-
 unto.*

CHAP. I.
 THE PREFACE.

I.  HE BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine will and ^a Inspiration they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to Posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible ^b RULE of our FAITH, & the PERFECT

^a 2 Tim. 3. 16.
*All Scripture is of di-
 vine Inspiration.*

² Pet. 1. 21.
*The holy men of God
 spake, as they were
 moved by the holy
 Ghost.*

S. Luke 1. 70.
*As he spake by the
 mouth of his holy Pro-
 phets.*

^b 2 Tim. 2. 15. & 17. S. John 20. 31. Tertul. adv. Hermog. c. 22. Adoro Scripturæ plenitudinem. Orig. Tract. 27. in Mit. S. Scriptura Verissima REGULA in dogmatibus. S. Christ. hom. 13. in 2 ad Tim. Exquisita Omnium Rerum TRUINA & REGULA. S. Aug. lib. 2. contr. Donat. c. 6. Divina STATERA. Idem. de doct. Christ lib. 2. c. 9. In quibus inventum: illa omnia, qua continent FIDEM, MORES, & VIVENDI. Idem de bono vid. c. 1. Sacra Scriptura nescit a doctrina REGULA diffigi. Vine Lesin. Commonitor. c. 2 & 41. CANON Scripturarum PERFECTUS est. sibi que ad omnia satis superque sufficit. S. Athanasius, lib. contr. Idol. ad Mac. Sacra & Divini-
 tas inspirata Scriptura per se sufficiens ad veritatis indicationem.

B

SQUARE

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Account of Time with it. In the first He was Expected, & in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein He was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose ^a Prophecy ending at *St. John the Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by *St. Mark* ^b, to be the *Beginning* of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, ^c That ALL the Prophets and the Law prophesied until *John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* ^d begin the *New*.

^a Mal 3. 1. & 4. 5.

^b S. Mark 1. 1, 2.

The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet, Behold I send my Messenger before thy face, &c.

^c S. Matth. 11. 13.

S. Luke 16. 16.

^d S. Matth. 3. 1. 3

S. Mark 1. 1.

S. Luke 1. 5.

S. John 1. 6.

^d Hinc Corn. Jansen: in Ecclef. 48. 2. Malchias de Johanne Ba. pissa aperte vaticinatus est. Observandum itaque, quod novissima omnium Prophetiarum, qua in Canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quæ promissum nulla extat Prophetia scripta ab

aliquo Propheta, qui Canonicus habeatur, quousque ille promissus veniret; à quo incipit Scriptura N. Test. ut hinc intelligere liceat mirabilem Connexionem Scripturæ a N. T. cum Prophetis.

B 2

V. And

6 Revel. 22. 18.

*f Observatio Tostati,
quall 1. in 4. Deut.
Perfecto nec addi po-
test, nec auferri debet.
Sic Apocalyp cap ult.
quia tota Revelationis
series claudetur, di-
citur, si quis appoverit
ad hac, apponet Deus
super illu plagas, &c.*

V. And the NEW Testament was likewise clo-
sed up and finished by St. John the *Apostle*; who, to
exclude all Writers that should come after him, from
having any part or fellowship in the Divine CANON
of SCRIPTURE, setteth this Seal upon his Book,
wherewith the whole body of the BIBLE is now con-
cluded; *c That if any man shall Adde unto these Things,*
God shall ADDE the Plagues unto him, that are written
in this Book, &c. * For to that which is Perfect nothing
may be Added, nor nothing Taken away from it.

VI. Those BOOKS therefore which were thus deli-
vered to Gods Church at first, as his undoubted Word
and Verity, whereby all Points of Faith and Religion
are for ever to be ordered, ought still to be Retain-
ed, and no more to be Added to them in either of
these Two Testaments.

VII. And to know exactly what the True NUM-
BER and NAMES of those BOOKS are, which be-
long to them Both, there is no safer Course to be ta-
ken, then herein to follow *the Publick Voice*, and *the*
Universal Testimony of the same Church; which from
hand to hand receiving those BOOKS into the Di-
vine and Authentick CANON of SCRIPTURE,
hath brought them down from the Times of MOSES
and the PROPHETS to the Time of CHRIST and
his APOSTLES, and so from their Time to ours
successively in all Ages.

6. Rom. 3. 2.

VIII. For though there be many *Internal Testimo-
nies* belonging to the Holy Scriptures, whereby we
may be sufficiently assured, that they are the *True*
and lively & *Oracles of God*, (such as be, The Height and
Majesty of the Things there delivered above all other
Conceptions and Writings in the World; The Per-
petual Analogy and Conformity of all the several
Parts therein contained, one with another; The
Greatness and Dignity of those Prophecies which be
there.

there fore-told ; and the Truth or Certainty of them all, which be there fulfilled ; together with the Divine Power and Providence, that hath confirmed and preserved them to all Posterity ; besides the ^h Spiritual Force and Efficacy, (which is never there wanting unto them that do not wilfully resist it,) to move and induce us unto a most certain and firm Belief of them ;) Yet for the Particular and just Number of such Books, whether they be More or Less, then either some Private Persons, or some One Particular Church of late, have been pleased to make them, We have no better nor other External Rule or Testimony herein to guide us, then the ⁱ Constant Voice of the Catholic and Universal Church, as it hath been delivered to us upon Record from one Generation to another.

b S. Chrysoft. Orat. 24 in Genes. Dominū benignum habemus. Et ubi uiderit nos sollicitos esse, et magnum desiderium ad DIVINA ORACULA intelligenda adferre, non permittit nos ullā e indigere, sed Basim illustrat intellectu nostrū, et illuminationem suam largitur, quodque sapientia ejus proficere est, UNIVERSAM ILLAM VERAM DOCTRINAM menti nostrae inserit.

i Tertul. de prescript. cap. 35. Age jam qui uoles curiositatem melius exercere in negotio salutis tuae. Percurre Ecclesias Apostolicas, apud quas ipsa adhuc Cathedra Apostolorum suis locis praesidentur, apud quas IPSAE AUTHENTICAE LITERAE recipiuntur.—S. Aug. lib. 28. contra Faustum. cap. 2. Nos in LIBRIS fidem accommodare debemus, quos Ecclesia ab ipso Christo inchoata, et per Apostolos provera certā Successionum serie usque ad haec tempora, toto terrarum orbe dilatata, ab initio traditos et conservatos agnoscit, atque approbat. Whitik de S. Scriptur. q. 3. cap. 2. Ecclesia manus est, non tantum ut Testis et custos sit SCRIPTURARUM et Genuinas à non genuinis discernat, sed etiam eas divulget, et propagat.

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some few Particular and Private Persons have both of late and heretofore, either out of their Error rejected, or out of their curiosity (more then befitted them) debated, the Canonical Authority of the Epistle of S. Paul to the Hebrews, the Epistle of S. James, the 2^d Epistle of S. Peter, the 2^d and 3^d of S. John, the Epistle of S. Jude, and the Apocalyps, besides some other lesser parts of the Gospels ; Yet can it never be shewed, that any entire Church, nor that any National or Provincial Council, nor that any Multitude of Men in their Confessions or Catechisms, or other such Publick Writings

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some certain *Ment* that lived with him in *Germany*, (no great number, nor Party of them,) were otherwhiles of that minde, that the *Epistle of S. James, &c.* might be called into question, Whether they were *Canonical*, or no; but afterwards they amended their judgement, and persisted no longer in that Error, wherein some others of the *Latin Church* (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the **BOOKS** of the **NEW TESTAMENT**.

k Conc. Trident.
Self 4.

X. But for the **OLD TESTAMENT** they are not so. For herein ^k the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all Other Churches* besides, by adding to the **Old CANON** (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit, Ecclesiasticus, Wisdom, Iudith*, the first, and the second of the *Maccabees*, together with certain other Pieces of *Baruch, Esther, and Daniel*; all which before the time of this *New Council* (where the Pope and his Partisans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of ^l *Equal Authority* with the Other, but they have likewise added this above all, ^m *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by **GOD**, and delivered over to his Church for such, ever since they were first written), *must undergoe the Curse*

l Omnes Libros, &c. pari pietatis affectu ac reverentia suscipi, & veneratur. Ibid.

m Si quis autem libros ipsos integros cum omnibus suis partibus, &c. pro Canonicis non susceperit. Ibid.

Curse ^a of their unhallowed Sentence, and be made incapable of Eternal Salvation. The Capacity and assured Hope whereof, though (thanks be to GOD,) it never was, nor ever will be in their power to take from us, yet have they laid their most unchristian *Anathema* upon all other Churches and Persons of the World, and excluded them from all ^b Possibility of being saved, unless their *New Decree* in this Particular, and the Popes *New Creed* in this and many other particulars (as unsound and as false, as this,) be first Received and Believed for the *True Articles of our Christian Faith*.

^a *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST. Spondere profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter recipio; Damna ego pariter damno & anathematizo. Idem spondeo, voveo, ac juro. Sic me DEUS adjuvet, & Sancta Eius EVANGELIA. Ibid in Bolla PII P. IIII. super Forma Juramenti Professionis Fidel.*

XI. By which their unsufferable and inexcusable Determination in that Council, they have given the World sufficient Cause to reject the Council, if there were no other Reasons to be brought against it (as many and very other many there be) but this alone; That herein against the Common Faith, and the *Catholic CANON* of the Church of GOD, they have gone about to binde all Mens Consciences to *Theirs*, and given no more Faith or Reverence to the True and infallible *SCRIPTURES* of God, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs against them. And the Universal Church of Christ, as well under the OLD as the NEW Testament, did never so Receive those BOOKS, which are now by us termed *APOCRYPHAL*; nor ever acknowledged them to be of the same Order, Authority, or Reverence with the Rest, which both they and we, call strictly and properly *CANONICAL*.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereunto.

XIV. Where the Question will not be 1. Whether those *Apocriphal Books* either have been heretofore, or may still be read in the Church, for the better Instruction and Edifying of the People in many good Precepts of Life : 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken : 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion : 4. Nor whether the Ancient Fathers thought these Books, (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story : 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocriphal Book. But the Question only is, Whether all or any of those Books be purely, positively, and simply *Divine Scripture*, or to All Purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and Sovereign Authority* with the Rest, for the *Establishing and Determining* of any *Matter of Faith*, or *Controversie in Religion*, no lesse then the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sense what BOOKS were Anciently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Lawes and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those Times, wherein they were first enrolled, and the joynt Testimony of those Persons, who then lived upon the Place; So in our present Case, They that were the nearest, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which God then committed to the Custody and Care of his Church, ought certainly before all Others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of England, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of Rome now is: 1. We are first to enquire of the Ancient Judaicall Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS: 2. And then of the Christian Church, which Received The BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For The ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRIST'S DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

C

SCRIP-

a Lib. I De ver. Dei.
c. 10. Sect. 12sq; Fa-
temur Ecclesiā NUL-
LO MODO posse face-
re Librum CANONI-
CUM de NON CA-
NONICO, nec contrā.

b Ibid. in prine Om-
nes Libros quos prote-
stantes non recipiunt,
etiam Hebraei non ad-
mittunt, & Sect. ad
locum.

c Ibid. Sect. Jam hæc
& Sect. Respondent
& cap. 14, Sect. 1.

SCRIPTURE, cannot either by any Tract of Time, or by all the Power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmino* himself is forced to ^a Confesse it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure Make a Book Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of Rome hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So if any such might be brought, yet would they stand him (or the Church of Rome) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now only in Controversie;) For having ^b formerly acknowledged, as he doth often ^c after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor lesse then we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no sublequent Ages able to give good Testimony to a Thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

CHAP. . .

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. **T**He Honour and Privilege, which the *d* Posterity of Jacob sometimes had above all the World besides; was to be that peculiar People of God, to whom he was pleased to make his Laws and his Scriptures known; Nor was there then any other Church but *Theirs*, or any other Oracles of God, than what were committed to Them. For they had All *t* that were then Extant; and all written in their own Language.

e Rom. 3. 2. *Quibus credita sunt Elogia Dei. f* S. Aug. in Psal. 40. *Proferantur Codices Judaicorum; apud ipsos sunt Lex & Prophetæ, in quibus Christus predicatus est. Et in Psal. 56: OMNES ipsos Libros habent Judæi.*

d Psal. 147. 19. *Verba sua declaravit Jacobo, præcepit atq; statuta Israël; non sic fecit Omni Nationi.*

XVIII. These they divided into Three several Classes. Whereof the First comprehended THE FIVE BOOKS OF MOSES; the Second ALL THE PROPHETS; and the Third THOSE WRITINGS which they called *8* The *Chetubim*, or BOOKS that were written by the Holy Men of God, who were not so properly to be Rank'd among the Prophets: From whom both the *True Books of Moses*, and these *Chetubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Inspiration, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books*, having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were great and potent Persons in their Times,) they gave either of them a *Peculiar Class* by themselves.

g The Greeks called them *Ἀγία γραφή*.

b S. Hieronym. in Prologo Galeato. Fium partur veteris Legis Libri XXII. (1.) *Mosis* Quinque, & *Prophetarum* Octo, *Hagiographorum* Novem. s. Sixt. Senensis li. 1. p. 2. *Ut quemadmodum apud Hebraeos XXII Litera, quibus Omnia quae dici scribique possunt, comprehenduntur; ita XXII Volumina sunt, quibus continentur Omnia, quae de Divinis Rebus facti & enunciari queant.*

XIX. In this Division as they reckoned *Five Books* in the First Class, so in the Second they counted *Eight*, and in the Third *Nine*; ^h *Two and Twenty* in all; in Number equal to the ⁱ Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

The Books of *Moses* { *Genesis.*
Exodus.
Leviticus.
Numbers.
Deuteronomy. } V.

† Which was put as an Appendix to the *Judges*.

* The Hebrews counted them but one Book apiece.

|| Counted but for one Book.

a Which were all put into One, and called the Book of the *Propets*. Acts 7.42.

Four Books of the former Prophets { *Josuah.*
Judges & † *Ruth.*
Samuel 1. & * 2.
Kings 1. & * 2. } III.

Four Books of the later Prophets { *Esay.*
Jeremy and his || *Lamentations.*
Ezechiel.
a The Book of the XII lesser Prophets } VIII.
III.

And the Rest of the Holy Writings { *King David's Psalter.*
King Solomons Proverbs.
His Book of the Preacher.
His Song of Songs.
The Book of Job.
The Book of Daniel.
The B. of Ezra and † *Nehemia.*
The Book of Esther.
*The B. of * Chronicles* 1. & 2. } IX.

† The Jews reckoned them both together for One.

* And these Two went with them but for One Book.

XXII.

Which last *Book of the Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their Return from *Babylon*, is a perfect *a* *Epitome of all the Old Testament*, and therefore not unfitly so placed by them, as that it concluded and closed up their whole *BIBLE*.

XX. Other *Divisions* of these Books were *b* afterwards made, and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The *BOOKS* were still the *Same*; and as the *Number* of them was never augmented, during the Time of the *Old Testament*, so there were no *Additional Pieces* brought in, or set to any of them at all.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the *BOOKS* of the *SCRIPTURE* having been Revised by *Ezra*, *c* (then their Priest and their Leader,) who *d* digested them likewise into those several *Clases* before rehearsed, were by him, and the Prophets of *GOD* that lived with him, *Consign'd* and delivered over to all Posterity. But this is sure, That after his Age, and the Time of the Prophet *Malachi*, (who was *One* among *e* those that prophecyed in that time,) there were no more *Prophets* heard of among the Jews *f* till the time of *S. John the Baptist*, and therefore no more *Propheticall* and *Divine SCRIPTURES* between them.

a S. Hier. Epist. ad Paulin. Liber Chronicorum est Instrumenti veteris Epitome.

b Vide Pag. 15. num. XXIIII.

c Neh. 8. v. 3. & 9. S. Hier. contra Helv. c. 2. Theodoret Prefat. in Psal. *d* Hilarius Prologo in Psalmos. Quos (ait) Esdras in volumen unum collegit & rexit. Isidorus Orig. lib. 6. cap. 1. Hebraei v. Testam. Esdras Auctor, juxta Numerum Literarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines, Legis Scilicet, & Prophetarum, & Hagiographorum. Genebr. Chr. p. 183. & 251. Esdras autem fuit divisionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem. *e* Haggai, and Zachary were two other. *f* Vide pag. 2. supra. Item, Genebr. Chron. ad an. m. 3640. Secundum Templum carebat Spiritu, sive afflatu Sancto, qui Prophetas olim corripiebat. Nam a Malachia ad Johannem Christi Baptisam nulli Prophetas extiterunt. Item, Jansenium ad cap. 48. Ecel. Post promissum Johannem Bapt. in Prophetia Malachia, nulla extat Prophetia scripta ab aliquo Propheta, qui Canonicus habetur, quousque ille promissus veniret, a quo incipit N. Test.

XXII. The

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of Babylon, in the time of *Esdra*, the same and so many beings, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration descended to the *Christians*.

XXIII. That which is here pretended by *Genebrard*, That besides this *First* CANON of SCRIPTURE made in the Time of *Esdra*, there was Another made in the Time of *Eleazar* the High Priest, by a Council then assembled at Jerusalem, when they sent their LXXII Interpreters to *Ptolomie* King of Egypt for the Translating of their *Hebrew* Bible into *Greek*, in which Council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and some ^h others: Moreover, That besides this *Second* CANON, there was also ⁱ a *Third* established, by a Council there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will ^k hereafter clearly appear. Nor indeed is there any probability or likelihood in it at all, when all the World knowes, that the *Jews* (who have always been both religious and ^l superstitious observers of their Fathers Traditions,) never yet admitted, never

*Chronogr. lib. 2. pag. 190. col. 2. Synodus Hierosol. Græc. in qua videtur editum Secundus Hebræorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut Tobia, &c. And pag. 284. col. 1. who is herein followed by Maldonatus, De Sacram. Pœnit. q. de purg. p. 145. And by Serarius in Maccab. præloq. 3. ^h Baruch and Judith at the least. Id. Genebr. p. 284. ⁱ Idem pag. 197. Ubi confirmati Libri Judith, Tobia, &c. Ubi & Libri Maccabæorum videntur inter Sacros primùm relictos. Et Tertius Hebræorum Canon conditus. * Both cited for this purpose by Genebr. pag. 190. ^k Pag. 23. & pag. 108. & pag. 168. num. 80. ^l Qui suæ sic amant, ut nulla gens insanis. Erasmus in 1 Tim. 1.*

acknowledged, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was con- signed and delivered to them by the *Prophets*. Which is so fully attested not only by the Modern and Anci- ent Jews; but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the Writers in the Roman Church it self, that it would be too importune and superfluous a labour to recite here all their Deposi- tions to this purpose.

XXIII. It will be enough to produce only the Te- stimony of *Josephus* who lived in the Time of the A- stles, & wrote the *Antiquities of the Jews* (of whom he was one himself) in a most exact and diligent man- ner. His Testimony so great in this matter, that it is repeated by ^a *Eusebius* & put into his *Ecclesiastical Hi- story* full at length; being to this effect which follow- eth. ^b That the Judaic Church had on-

^a Euseb. Hist. Eccl. lib. 3. c. 9. alibi 10.

ly XXII BOOKS OF SCRIPTURE, which might justly challenge credit and Belief among them. Whereof FIVE were the BOOKS of MOSES, containing little lesse then 3000 years; and THIRTEEN the BOOKS of the PROPHETS, wherein they wrote the ACTS of their Times from the Death of *Moses* to the Reign of *Artax- erxes* King of *Persia*: and FOUR more, containing both Hymns to God, and Ad- monitions to Men for the amendment of their Lives. But from the time of *Artax-*

^b Josephus lib. 1. contra Apionem. 'Ετοιμασθαι τὰς ἡμῶν βιβλίους πρὸς τῆς ἀρχῆς τοῦ κόσμου, &c. Sunt Nobis duo tantum & Viginā Libri, totius tempo- ris descriptionē continentes, quibus merito fides habetur. Horum QUINQUE MOSIS sunt, qui & leges continent, & humani generis propagationem, & ad mortem usque illius extenduntur. Tem- pus hoc Tribus Annorum millibus paulo minus est. A morte vero Moysi usque ad Regnum Artaxerxis, qui post Xerxen Persarum Rex fuit, PROPHETÆ Moysi posteriores suorum Temporum Res gestas TREDECIM LIBRIS com- plexi sunt. (* These are the Books of Josua; Judges and Ruth; Samuel; Kings; Esay; Jeremy and Lamen-

tations; Ezechiel; The XII Prophets; Daniel; Job; Ezras and Nehemias; Esther; and the Chronicles.) Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendam humanum vitam continent. (These be K. Davids Psalter; The Proverbs; Ecclesiastes; and the Song of Solomon.) Ab Artaxerxe autem ad nostra usque tempora sunt quidem quadam SCRIPTA, non tamen ita fide digna, sicut PRÆCEDENTIA, quid non fuit curia PROPHETARUM SUCCESSIO.

(*) All these so counted by *Grægor* himself 1. de V. D. c. 7. unless it be *Job* and *Hester*, of which see hereafter, Paragr. 36.

^c *erxes*.

" *erxes*, that though *certain Books* had been written,
 " yet they deserv'd not the same Credit and Belief,
 " which the *Former* had ; because there was no Cer-
 " tain Succession of PROPHETS among them. In
 " the mean while what Belief they had of THE
 " TRUE SCRIPTURES, which they only acknow-
 " ledged, and how Faithful they were towards them,
 " was from hence most manifest, That though they
 " were WRITTEN SO LONG TIME BEFORE,
 " yet durst NEVER ANY MAN PRESUME either
 " to ADDE, or Diminish, or Alter ought at All in
 " them : it being a *Maxime* ingrafted into every one
 " of that Nation from their youth, and in a manner
 " born with them, To hold these WRITINGS for
 " THE ORACLES of GOD, and remaining con-
 " stant to them, if need were, willingly to Dye for
 " them.

e Idem. Ib. Res ipsa verò offendit, quantum nos SCRIPTURIS NOSTRIS Fidem habeamus. Quam enim
 TANTUM INTEREA ÆVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUID-
 QUAM, vel Adimere, vel Mutare ausus est. Nempè Quoniam Judæis ab ineunte ætate infusum, & quasi
 innatum est, hæc DEI DOGMATA exillimare, inq; illis Permanere, & pro illis cupido, si necesse sit, mori.

Agreeable whereunto we have the Testimony also
 of *Philo*, who lived in the same Age with *Josephus*,
 d " That the Jewes would rather have suffered a
 " Thousand deaths, then that any thing should be
 " Once altered in all the Divine Lawes and Statutes
 " of their Nation.

d Philo Judæus apud Euseb. de præpar. Evangel. lib. 8. Ne unicuique in his voculam immuta-
 runt ; quin imò malint Milleis mori, quam Legibus illis & Statutis quidquam derogare.

XXV. It is therefore but a vain and groundlesse
 Assertion of Them, who say here, That the *Other*
Books, now in Controversie, were Once Received in-
 to the CANON by the Jewes that lived before *Christ's*
 time, but that they were from that time after rejected
 by their Followers ; which is *Cardinal Perron's* Con-
 ceipt in his a Reply. to *King James*. For first there is

no Author to be produc'd (unlesse it be out of *Genebrard's* dreaming ^b *Videtur*;) by whom it may appear, that ever they had any such *Canon* among them. Secondly, had there been any such, they were too tenacious of their Lawes, and Traditions of their Elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gain'd by it? Some suspicion there might be indeed, that they would have been content to abolish *those Scriptures* that prophecied of the coming of *Christ* into the World, at the same time when they rejected him; but in *these Additions of Scripture*, there are no such Prophecies at all. If the Jews would have mutilated any Books that herein made against them, they would rather have rejected *Esay*, and *Daniel*, then *Tobit* and *Judith*. In One ^c *Psal* of *David*, in One ^d Chapter of *Esay* there is more said concerning our Saviour, against the Jews, then in all *these controverted Books* put together: and it cannot be well imagined, that they would reject *these Books*, which did them no hurt, and retain *those*, which made most against them, but that the One was *True Scripture*, which they durst not reject, and the Other was *none*, which they had never received. For Fourthly, had *these Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacrilege* in the Jews to reject them: and *Christ*, that so often and so sharply reprehended these Men for taking away the *True Sense of the Scriptures*, would he not much more have condemned them, and laid so great a Crime to their charge, if they had taken likewise away any *Parts* (or *whole Books*) of the *Scriptures themselves*? but in that neither *He* nor his *Apostles* ever accused them of any such *Sacrilege*; it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Lastly, in what *Language* were they first written?

^b *Supra. num. 23. vide num. 80.*

^c *Psal. 22.*
^d *Chap. 53.*

D

ren?

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chalde Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but *these Other Books* were all confessedly first written in the *Greek Tongue*, which was for the use of the *Hellenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home, where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publicly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implies a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbred among those Books, that were then only Receiv'd and Believ'd to be *Canonical*; of which Nature and Account these *controverted Books* must have truly been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to have been, which never was, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more then *XXII Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by *MOSES* and *THE PROPHETS*, neither might, nor did Receive any other from them.

XXVII. The

XXVII. The Exception which Cardinal ^a Perron here taketh against us for producing the Testimony of *Josephus*, wherein he sayes ^b The Book of *JOB* is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of *JOB* to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in ^c All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose; For *Josephus* ^d proposing to himself, to write only *The Antiquities of the Jews*, and to Defend ^e the Honour and Lawes of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of *JOB* at all, who was of another Countrey, and needed not any further mention here, then to be reckon'd by his Book among the ^f Rest, as a known and undoubted Part of the Bible.

XXVIII. But *Gresser* the Jesuite hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this ^g Jesuite excludeth the book of *ESTHER*, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdra*s for the XIth, and *Job* for the XIIth, he runs round with a *vertigo*, and counteth *Esdra*s over again, not remembring what he said before.

XXIX. That which *Geneb.* ^h and the Cardinal, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabees* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Rela-

^a Repliq. lib. 1. c. 50.

^b Pag. 438. Au Catalogue de Josephus auteur Hebreu le Livre de JOB est omis.

^c Et en toutes les Antiquitez judaïques du mesme Josephus, il n'est fait aucune mention de l'histoire de JOB.

^d Ibid.
^d Proem. Antiq. Judaic.

^e Lib. contr. Apion.

^f Of the 2d Classe, pag. 12.

^g Gress. defens. li. 1. De Verb. Dei cap. 7.

^h Genebr. chron. li. 2. p. 190. 199. Du Perron. ubi sup. Ecuard. not. in Arnob. & Serapov. conflict. l. 2. Mald. de Sacr. panit. pag. 146. Serar. in Maccab. prael. q. 3.

tion concerning the *Maccabees* is a different Story from that *Epitome* which we have given us of *Jason* the Cyrenian; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Gelenius*, who took pains to review the version of *Ruffinus*, and from *P. Pithæus*, (one of the most approved Writers for learning and judgement in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the ONE speaking hyperbolically of the ^a *Malice and wickedness of a Woman*, but the Other only of the ^b *Inferiority and subjection to her Husband, whereunto* || the Law of *Moses* had most justly obliged her. Indeed *χαίρων* (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of ^b *Ruffinus* took it, since whose time those words that now follow in *Josephus*, concerning ^c the *wickednesse of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word *χαίρων* had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* P. Pithæus in opusc. pag. 8: *Sane quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basilea, ex Ecclesiastici cap. 42. in Mulieres datum legimus, allunde irrepisse, prater Argumenti ipsius & Trallatani rationem, vetustior Ruffini Interpretatio facit, ut extra calumniam suspicionem, facile admittam.* ^a *Eccles. 42 14. Better is a Man that doth ill, then a Woman doing well.* ^b *Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c.* in versione Ruffini. lib. 2. Josephi contra Apion, || *Genesis 3. 16. c. Καὶ πόρνεα αὐτῆς ὡς τὰ θύματα γυναικός.*

CHAP. III.

The Testimony of the first Christian and Apostolical Church.

XXX. **I**N the Writings of the *New Testament*, though we have no particular *Catalogue* given us of all the *Several Books*, which belonged to the *OLD*, yet by the *Special Notes* and *Characters*, that are *there* both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all *other Books* whatsoever.

XXXI. And first the *SCRIPTURES*, that *Christ* recommended to his *Disciples*, related to the *former Partition* that had been made of them by the *Jews*, and were no other, then what were then found ^a *Written in the Law of Moses, in the Prophets, and in the Psalms*, (where the *Psalms* comprehended all the *Hagiographa*, and being the *First* and most *Eminent Book* among them, gave the *Denomination* to the Rest;) So that all those *Scriptures* which are not contained within this *Division*, and cannot be referr'd to One of these *Three Classes*, (as none of the *Controuerted Scriptures* can be,) are by *Christ* himself excluded out of the *CANON* of the *OLD TESTAMENT*. For to those *Three* he ^b reduced *ALL THE SCRIPTURES* that were then Extant, or acknowledged by him. Which is likewise *S. Augustines* own Confession, and the true sense that he gives to this place in *S. Luke*, when for this very reason he excludeth the *Maccabees*

^a S. Luc. 24. ver. 27. 44, 45. Et exorsus à Moysè interpretabatur eis in OMNIBUS SCRIPTURIS, &c.

^b Ambr. Catharin. in opusc. de Script. Canonicis. Sixt. Senen. Biblioth. lib. 1. Sect. Partitio 1. & Maldonat. in 24. Luca. de ^c all acknowledge it.]

out.



out of that *Division* * because they had not the *Testimony* of *Christ* to be his witnesses, and were neither comprehended in the *Books* of the *Law* of *Moses*, nor in the *Prophets*, nor in the *Psalms*; for these were || all the *Canonicall Scriptures*, that the *OLD Church* received upon *Divine Authority*.

* S. Aug. lib. 2. contra Gaud. c. 23. Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent *Judei* sicut *Legem*, & *Prophetas*, & *Psalms*, QUIBUS Dominus Testimonium perhibet tanquam TESTIBUS SUIB. || Idem de unit. Eccl. cap. 16. Demonstrant Ecclesiæ suam in præscripto Legis, in Prophetarum prædiciis, in Psalmorum Canibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITATIBUS.

XXXII. Nor did the *Apostles* after *Christ* ever recommend any other *Scriptures*, of this nature, to us; then what were contained under those *Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That ^a they were written by *Moses* and the *Prophets*; That by ^b those *Prophets* God spake of *Old time* to our *Fathers*; That all their ^c *Prophecies* were sure and certain; That ^d not so much as one *Word* or *Title* of them should ever fail; That ^e all *Scripture* is of *Divine Inspiration*; And that ^f the *Oracles* of *God* were committed to the *Jews*. None of all which *Notes* can be set upon the *Books* that are now controverted.

^a Acts 24. 14. Believing all things which are written in the *Law* and the *Prophets*, Acts 26. 22. Saying no other things, than those which *Abel* *Prophets* and *Moses* did say Acts 28. 23. To whom he expounded and testified the *kingdom* of *God*, persuading them concerning *Jesus*, both out of the *Law* of *Moses*, and out of the *Prophets*. ^b Hebr. 1. 1. ^c 2 Pet. 1. 19. ^d 1 Pet. 1. 25. ^e 2 Tim. 3. 16. ^f Rom. 3. 2.

g Index Testimoniorum à Christo & Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. jussu recognovit Venet. 1616. And remarkable it is, that in this Index there is never a Testimony set down out of the *Apocryphal Books*.

XXXIII. Then, in all the *New Testament* we find not any one Passage of the *Apocryphal Books* to have been & alledged either by *Christ* or his *Apostles* for the Confirmation of their Doctrine, no Examples produced from them, no advertisement given, no mention made of them (more then of other *Foreign Writings*) at all. Which is an evident Sign; That what account so ever they had them in besides, yet they never held them to be of the same *Equall and Divine*

Vine

Vine Authority with the *Prophetical* and *Canonical Scriptures* themselves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer then *Three Hundred passages* in particular.

XXXIII. Lastly, besides the *Common Voice* of the *Ancient Fathers*, (whom we shall ^a hereafter produce to this purpose,) we have the Acknowledgement of sundry the *chief Writers* even among them of the *Roman Profession*, That the *Books* which they have lately introduced into the *Canon* ^b, were never either *Confirmed*, or *Received* by the *Apostles*.

^b Catharin. Opusc. de Script. Canonicis, Quod autem Apostoli multos Libros veteris Testamenti, qui dicuntur & verè sunt habiti ut Canonici, saltem APPROBAVERINT, NULLUM EXIAT TESTIMONIUM, UT PER SE PATET. Stapleton. de Autorit. S. Script. lib. 2. cap. 4. Sect. 14. — Sapientiam, Ecclesiasticum, Tobiam, Judith, & alios V. T. Libros APOSTOLORUM Temporibus NON CONFIRMATOS—&c.

XXXV. And yet because there be *Some Others* among them, that pretend the contrary, and undertake to shew, That both *Christ*, and his *Apostles* have not only used divers *Phrases* that are to be found in these *Apocryphal Books*, ^c but likewise alledged many remarkable *Passages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unnecessary to examine the *Particulars*, whereupon they insist; and to declare the invalidity of them all.

XXXVI. 1. In the First place, for the Canonizing of the *Book of Wisdom* ^d they produce *S. Paul*, and say, that *Rom. 11. 34. (who hath known the mind of the Lord, or who hath been his Counsellor?)* is taken out of *Wisdom. 9. 13. (For what man is he that can know the Counsel of God, or who can think what the will of the Lord is?)* But ^e *Gretser* is somewhat ashamed of this Instance; and our Answer to it is, that the Sentence which *S. Paul* citeth is clearly taken out of *Isay 40. 13.* where

^c Coeffict. en son Apologie. Au Nouveau T. nous avons de grandes traces de l'AUTORITE' de la plupart de ces LIVRES.

^d Catharin. Opusc. de Script. Canon. Sixt. Senenf. Biblioth. lib. 8. hæc. 9.

^e Defens. Belle. 13: Nullus eo nititur argumento, ut demonstrative.

* Juxta LXX Interpret. Tit. 28. 17. 18. rür xugis a tis oip. Cal. 2. autis iysraim; Esai. 40. 13. So Tertull. contra Marcion. 1. 5. c. 14. S. Basil de Sp. S. c. 5. S. Ambr. Lomb. Thom. & Cyprianus in Rom. 11. 34. all refer this place to Esay.

† Catharin. opus. de Script. Can. Sixt. Senensis Bibl. lib. 8. har. 9. Coccius To. 1. Thesaur. 1. 6. art. 9.

‡ Fortis sic legend. in Sixt. Schen. quia in c. 11. ad Heb. & c. 6. Sap. nulla habetur convenientia.

a' S. Basil. Ep. ad Amphilocho. S. Hier. pref. in Libros Solomon. Belet. de div. offic. cap. 60. Jo. Sarisbur. Epist. 172. Thom. in Dionys. de div. Nom. c. 4. lect. 9. Bonavent. in lib. Sapient. Lyranus in eundem Librum. Et alii quamplurimi.

b Colof. 1. 15, 16.

c 2 Cor. 4. 4. d So was the Appearance of the BRIGHTNES, the LIKENES of the GLORY of GOD.

e Verse 5.

f Hebr. 11. 5.

g Wisd. 4. 10.

h Gen. 5. 24.

i Rom. 13. 14. & Prov. 8. 15, 16. l Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Colof. 3. 25. m Deut. 10. 17. n Wisd. 8. 3. & 7.

Where both the Sense and the * Words (in that Translation which the Apostle followed) are altogether the same as in the Book of Wisdom they are not. Secondly, As much may we say to what † they note upon || Hebr. 1. 3. Where Christ is called the Brightness of his Fathers Glory, alluding to Sap. 7. 26. Where Wisdom is called the Brightness of Everlasting Light; for as it is not certain Whether S. Paul ever saw that Book of Wisdom, or no, which, for ought we know was not Extant before his time, nor compiled by any other Author then a Philo the Hellenist-Jew of Alexandria; so there be several Expressions in the undoubted Scriptures, concerning the Representation, the Splendor, the Wisdom and the Glory of God, whereunto he might allude in this his Epistle to the Hebrews, as he had done before in his b Epistle to the Colossians, & in his c 2d Epistle to the Corinthians, setting forth Christ there, to be The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist; the substance and ground whereof may be found in d Ezek. 1. 28. Esay 9. 6. & 6c. 1. Psal. 2. 7. & 136. 5. 2 Sam. 7. 14. Jer. 51. 15. & 10. 12. to some of wch places the Apostle himself refers in this e Place to the Hebrews. 3ly That which is said of Enoch, f (Hebr. 11. 5.) needs not the g Book of Wisdom to confirm it, for the Story is clear in h Genesis, and in the translation of the Septuagint (which S. Paul follow'd) the words are alike. Fourthly, i That the Powers which be, are ordained of God, was said by the Wisdom of God it self in k Solomon: and Fifthly, That l God is no acceptor of Persons is taken out of the words of Moses in m Deuteronomy. And yet there are, that refer both these Maxims to n the Book of Wisdom, as if S. Paul had found them no where else.

XXXVII. Next,

XXXVII. Next, for the Authorizing of the Book of Ecclesiasticus they produce ^h S. Peter and the Epistle of ⁱ S. James, both of them citing this Sentence out of the Old Testament, *All flesh is as Grass, and all the Glory of man, as the flower of Grass; the Grass withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the Prophet ^k Esay, yet ^l Sixtus of Sienna, Coccinus, and P. Cotton will needs have it fetched out of the Fourteenth ¹ of Ecclesiasticus; where with the words of the Apostles have no better agreement then the Grass of the field with the wearing of a Garment.

^b 1 Pet. 1.24.

ⁱ James 1.10.

^k Esay 40.6,7.

^l Eccles. 14.17.

XXXVIII. Thirdly, in favour of the Book of Judith they * bring Two Citations, one made by S. Paul, when he said, ^m *They were destroyed by the Destroyer,* and another by S. James, who said, [†] *The Scripture was fulfilled,—And Abraham was called the friend of God;* both which passages (if there were any credit to be given to Serarius,) are borrowed out of the ⁿ Eight Chapter of Judith, as we read them in the ^o Latin Paraphrase of that Book; For in the Greek Copies there is never a word like them to be found. But whom shall the Jesuite perswade, that the Apostles quoted a Latin Paraphrase, which was not extant in their time? or if we should grant that the Greek, or the Caldean Copies, had as much in them of old, as the Latin hath now, yet who would believe, that S. Paul and S. James alluded rather to the Book of Judith, then to the Book of ^p Numbers, where they that were destroyed by the Destroyer are upon Record at large, and to the Book of ^q Genesis, where the Story of Abraham is recited, together with the Second Book of the ^r Chronicles, where Abraham is called the Friend of God, and the Book of ^s Esay, where God himself saith of him, *Abraham my friend.*

* Serar. in lib. Judith cap. 8. q. 19. & proleg. 4.

^m 1 Cor. 10. 20.

[†] S. James 2.23.

ⁿ Judith 2.v.25. and v. 22.

^o Illi autē qui tentationes non susceperunt cū timore Domini, & impatientiā suā & improprietatem inmutabilitatis suā contra Dominum protulerint, Exterminati sunt ab Exterminatore, et à Serpentibus perierunt, V. 25. Memores esse debent, quomodo pater noster Abraham tentatus est, & per multas tribulationes probatus, Dei amicus effectus est, V. 22.

^p Num. chap. 14. & chap. 16.

^q Gen. 15. 16.

^r 2 Chron. 20.7.

^s Esay 41.8.

E

XXXIX. For

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Ezra* and *Daniel*, I find not any Allegations produced out of the *New Testament*, wherby to give them the Authority of *Canonical Scriptures*; A few Resemblances of Phrases and Expressions there are in many places between them, (as between *Tob. 4. 7.* and *Luc. 11. 41.* Give Almes of thy Substance. *Tob. 4. 17.* and *1. Thes. 4. 3.* Beware of all whoredom, and fly fornication. *Tob. 4. 15.* and *Matth. 7. 12.* Do that to no man which thou hatest to be done to thyself. *Baruch 4. 7.* and *1. Cor. 10. 20.* Sacrificing unto Devils, and not unto God;) But if Resemblances of words be any Reason to make these Books Canonical, by the same Reason we should have more Canonical Books yet, then the Canon of *Trent* will allow: For the Prayer of *Manasses*, together with the 3^d and 4th Book of *Esdra*s, that Canon rejecteth out of the Canonical Number, as well as we; And yet in that Prayer of *Manasses*, where he saith, That Repentance is not for the just, but for sinners, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just, but sinners to repentance*: And in the 3^d Book of *Esdra*s that which is said of ^a Truth is conformable to the saying of the Apostle, ^b *We can do nothing against the Truth*; as in the 4th Book of *Esdra*s there be many more of the like nature, and some of them ^c more plain then any other that can be brought out of all the *Controverted Books* besides.

XL. But Lastly, for the Canonizing of the *Maccabees* they produce *S. John's* Testimony—^d *And it was at Jerusalem the Feast of the Dedication*, which, they ^e say, referreth to *1 Mac. 4. 59.* Yet first, here is no place of that Book quoted; and Secondly, they had a Feast of Dedication instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the * Feast that *Judas Maccabees* and his Brethren ordained

* *S. Matth. 9. 13.*

a *3 Esdr. 3. 12.*

b *2 Cor. 13. 8.*

c *4 Esdr. 1. 30. & 8. 3.*

d *S. John. 10. 22.*

e *Catharin ubi sup. Du. Perron. Repl. lib. 1. cap. 50. Socrat. praefat. 3. in Maccab.*

* For that this Feast was for nothing but the making a New

dained for the dedication of the Sanctuary which Antiochus and his Souldiers had profaned, the best that can be made of it, is no more then the specifying of a Time which the *Jewes* then observed, and wherat *Christ* took occasion to preach and manifest his doctrine to them the more publickly; but what makes this either to the Citing of the Booke, or to the Adding of any Canonical Authoritie therunto? The *Jewes* are said to observe that Feast of Dedication at this day, and yet they do not acknowledge the Books of the *Maccabees* to be Canonical Scripture, no more now, then they did in S. John's time, who whether he referred to that *Maccabean Dedication* or no, is uncertain; but howsoever, to this purpose he mentioned it not; which is the Confession of *P. Cotton* the *Jesuite* himself. Another Argument they bring from S. Paul's Catalogue of Instances in his Epistle to the *Hebrews*; where among other Sufferings that the *Saints* endured, he reckoneth up *a Those that were Tortured*; and though he nameth no Persons here in particular; yet *b Monsieur du Perron*, *c Serarim*, and *d Catharinus*, applying this passage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book e of the Maccabees*, are not only peremptory in it, that the *Apostle* alludeth there to no other Persons, but that he alledgeth it as a part of *f Canonical Scripture*. Where for the Persons the matter is not so sure: For other men are of another minde; and *Paulus Burgensis* (whose Additions have the honour, even among the *Romanists* themselves, to be printed with *Lyra's Notes* and the *Ordinary Glosse* upon the Bible,) understands not S. Paul here to have spoken of *Eleazar* and his Brethren in the time of the *Maccabees*, but of the *Saints & Martyrs of God*; that had been Tortured in his own time, under the *New Testament*. And for the Canonical Authority of the Book, (if any Book be here cited,)

Alrar, and it being upon the 25 of December, it may well be thought to have been so pre-ordained by God in prefiguration of *Christ's birth*, & that in this regard *Christ* would be present at it,

l Deprav. 198. La dedice du Temple ne prouve pas que les livres des Maccabees soyent Authentiques.
a Heb. i. 35.
b Du Perron, Repl. lib. i. c. 50.
c Serar. pr. 3. in Mac.
d Cathar. deser. Can. e 2 Mac. cap. 6. & 7.
f Simili. d. in Epistola ad Hebræos Canonizatur ille Liber Maccab. Secundus. Cathar. S. Paul cite l'histoire des Martyrs tympanisez en Matière de foy, & pour verifier ces Deux propositions Theologiques, La foy est la preuve des choses non apparentes, et, par la foy les Saints ont vaincu les Rois, mes, & opéré justice. Du Perron.
g Burgens. Addit. Hebr. 11. De his autem qui sub N. Testamento fuerunt, subdit, ALII VERO DISTINTI SUNT, &c. v. 35.

E 2

what.

h S. Hieron. in *Esaia* c. 57. *Nostremum plurimum illud quod de possente Sanctorum in Epistola ad Hebr. ponitur, SERRATI SUNT, ad ESAIÆ referunt Passionem.*

i Hebr. 11. 37.

k Burgenf. Addit. Hebr. 11. De *Esaia* autem *et MACCABÆIS* non potest sumi Testimoniū; cum Persecutiones *Eorū* non legantur in *AUTHENTICA SCRIPTURA*

what ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received *h* Story among the Hebrews, that *Esaie the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [*i* *They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in Sheep-skins, and Goats-skins, being destitute, afflicted, tormented,*] yet who ever made all these *k* Instances (before *S. Paul* wrote them,) to be *Authentick and Canonical Scripture*? or who can with reason deny (if *Monsieur Perrons* reason were good) but that the Story of *Esaie's* death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? seeing there is as much Reason for the *One*, as there can be given for the *Other*.

l Unless *Jeremy* by the Error of Transcribers be put there for *Zachary* in whom those words recited by *S. Mat.* are found. *m* Or who ever else was the Author of that pious and learned work upon the *Canticles*. An ancient and approved writer be it, *n* *Origen*, *Prol.* in *Cantic.* *Illud tamen palam est, multa ab Apostolis esse prolata, quæ in his Scripturis quas Canonicas habemus, nunquam legimus; in Apocryphis autem inveniuntur: sed ne sic quidem locus Apocryphis dandus est, &c.* Non enim insequendi sunt Termini, quos præcipiunt Patres *Nostri*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to several Stories and Writings of Old time, which are not to be found either in the *undoubted* or in the *Contraverted Books of Scripture*, as *Matth.* 27. 9. relating to the *Prophet* *1* *Jeremy*. *Ephes.* 5. 14. to another. *2* *Tim.* 3. 8. to *Jannes* and *Jambres*. *James* 4. 5 to a known Saying, and *Jude* 14 Verse to the Prophecy of *Enoch*, (not to count the Sentences taken out of *Aristu*, *Menander*, and *Epimenides*, which be three Heathen Authors, & yet quoted by *S. Paul*.) But *m* *Origen* said well and rightly to this matter. *n* *Manifest it is, that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to passe the bounds which our Fathers have set us.* And herein we rest.

CHAP.

CHAP. III.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

XLII. **A**fter the *Apostles* (in whose time the whole CANON of SCRIPTURE was determined,) ^a *The Hour was past, and the Day was shut*: No Addition might be made, nor any *Other Books* taken in, but what they had first received, and left *sacred* to the Church. Which is not only acknowledged by ^b *S. Augustine*, but likewise by the Doctors of the Church of *Rome* it self, both ^c those that lived before the Council of *Trent*, and ^d those that have written since.

^a Thom. Walden. Doct. fidel. lib. 2. art. 2. cap. 20. *Transiit ergo Hora: non potest jam crescere C.A. NON in Pluralitate LIBRORUM.* ^b S. August. contra Faust. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non à Quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem edificandam memoria commendata est.* ^c Durand. in 3. d. 24. q. 1. ^d Sest. 9. Gerson. de vit. Sp. left. corol. 7. Cajet. in 1 Corinth. 12. d. Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos sive V. sive N. Test. quam quos Apostoli probaverunt, & Ecclesia tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretif. del. l. 1. ap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; & till some ^e *few men* (of the *Latin Church* onely) met lately together at *Trent*, the NEW CANON, (in such *Termes* as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of the *Apostles*, we will now proceed in order, and

^e *The Number of them all, that made their New Canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.*

and search into the *Several Records*, that have bin left unto us concerning this Matter in *all Ages* after them.

† *An.Dom.*

102.

g *Const. Apost. l. 2. c. 57.*

h *Ezra, Nehemia, & Esther.*

XLIII. The *Apostolicall Constitutions*, (which go under the Name of Pope † *Clement the first*,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the later Writers in the Church of *Rome* do,) and think they yet so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where ‡ there is an Enumeration made of such Books, as were then appointed to be Read in the Church and pertained to the *Old Testament*, (the Books of *Moses and Iosua*, of the *Judges and the Kings*, of the *Chronicles and the Return* h from *Babylon*, of *Iob, David and Salomon*, and of the *XVI. Prophets*,) but of *Tobit and Iudith*, or any other of the Books that are now in question, there is no mention at all, which is a signe, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

i *Bellarm. de Verb. Dei, lib. 1. cap. 20. Quos Canones vel ipse Clemens condidit, vel quod verum est, ab Apostolis conditus, ipse Ecclesiis commenda- vit.*

k *Can. Apost. Can. ultim.*

l *Ibid. "Εξουθεν δε τῶν σφραγῶν τῶν σφρ.*

m *Infra citandi.*

n *Zonar. in Can. 59. Conc. Laodic. Κανὼν δ' ἐκδόσαντες τῶν πρὸς τὰς ἀρχαίων Ἀποστόλων ἀπαρτιδύμενα, ὡς παρ' ἀσθενήσαν, ἃν ὁ καὶ οὐκ ἐμνήσθη.*

XLV. In the *Canons of the Apostles*, (which are † said likewise to have bin written by *Him* that wrote the *Constitutions*,) after a particular * Recitall of all the Books that be contain'd in the *Old Testament*, the *Wisdom of the Sonne of Sirach* is recommended only (as a Book † *Out of the Scripture-Canons*,) to be learn'd and read by *Young Beginners*, but of the *Wisdom of Salomon*, the Books of *Iudith and Tobit*, and the rest that we acknowledge not to be *Canonical*, there is not a word spoken, unlesse it be of the *Three Books of the Maccabees*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either m *Damascen*, or * *Nicephorus*, and many *Greek Authors* besides, ever found in the *Copies* of those *Canons*, that came to their hands, with lesse corruption then they come now to ours. For it is evident by *Zonaras* n (however that

Canon

Canon of the *Apostles* upon which he makes his *Commentary* be now printed with this addition of the *Three Maccabean Books*,) that the *Copie* which he had then before him differed not from the *Canon* of the *Council* at *Laodicea*, where the *Maccabees* are not named at all.

Infra citandi.

XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as *DIONYSIUS* the *AREOPAGITE*, to whom *that Book* is commonly attributed ; yet because he is numbred both by *a Card. Bellarmine*, and others, among the *Fathers* of this *Age*, we will here produce his *Testimony* ; which is cleerly against them that pretend such great *Veneration* towards him. For treating of what was done in his time at the *Publick Assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of ænigmatical language,) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalmes*, which were often employed in *Divers Parts of the Service*, he reckoneth up these following for *b All the Authentick writings* of the *Old Testament* besides, “ *Those that relate either the Birth and Ornament of the world*, (as the *Book of GENESIS* doth,) or the *Legal Hierarchy and Polity of the Jewes*, “ (as the *Books of EXODUS, LEVITICUS, NUMBERS*, and *DEUTERONOMIE* do,) or “ *the Divisions and Possessions of their Severall Inheritances*, (which the *Book of IOSUA* doth,) or the “ *Prudence of their Judges* (as the *Book of JUDGES* doth, whereof *RUTH* is an *Appendix*,) or the *wisdom of their Kings*, (in the *Books of SAMUEL, KINGS*, and *CHRONICLES*,) or the *Piety of their Priests*, (in the *Books of EZRA* and *NEHEMIAH*, “ whereunto *ESTHER* is added,) or the *firm and unmoveable Philosophy of Ancient and Holy Men* in the “ *midst*

An. Dom.

110.

a Bellarm. de Script. Eccl.

b Dionys. Eccl. Hierarch. c. 3. πῶτα τῶν βιβλίων ἡ ἀρχὴ καὶ τὸ τέλος, &c.

“midst of many Miseries and Troubles, (in the Book of
 “JOB,) or the sage Precepts of Life, in the PRO-
 “VERBS, and ECCLESIASTES,) or the Songs of Di-
 “vine Love, (in the CANTICLES,) or the Predicti-
 “ons of Things to come, (in the Four greater, and the
 “Twelve lesser PROPHETS.) And further then thus
 this Author, (under the Name of *Dionysius the Areopagite*) in recounting the Books of the *Old Testament*, pro-
 ceedeth not; but immediately subjoyneth the Books
 that belong to the *New*. In ^a another place he cites
 a saying out of the Book of *wisdom*, which he calls an
Introduction to the Divine Oracles, but by the Confession
 of *Aquinas* who wrote a [†] *Commentary* upon him, this
 makes not that Book to be *Canonical*, no more then it
 does the *Epistles of Ignatius*, and some others, there ci-
 ted with it to the like purpose.

^a De Divin. Nomin.

c. 4.

† Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. Dicit ergo primò quod quibusdam Doctorum, qui
 Sanctos Sermones tractaverant, licet SCRIPTURAS CANONICAS non concernerent, visum est, &c.—
 Ex quo patet, quòd Liber SAPIENTIÆ nondum habebatur inter CANONICAS SCRIPTURAS.

^a Narrant veteres Jo-
 hannem Asiaticum Ec-
 clesiarum regem, ger-
 manum Scriptura Ca-
 nonam condidisse. Eu-
 sebi.

^b Apocalyp. chap. 2.
 & 3.

XLVII. Before *S. John* dyed, (who dyed the last
 of all the *Apostles*,) the *Canon of the Scriptures* was made
^a perfect and delivered over to the Christian Church.
 Divers years before his death he had made chief
 abode about *Ephesus*, and *Sardis*, and the other Churches
 in *Asia*, to which he ^b wrote, when he was bani-
 shed into the *Isle of Patmos* by the Emperour *Domitian*.
 From this Banishment he was releas'd by *Nerva* in
 the year of our Lord *XCVII*, and about *III* years a-
 fter he quietly ended his dayes. It hapned that about
LX years from the time of his decease, there was
 some question made, by certain Men that came and
 lived in those Quarters, concerning the *Exact Number*
 of the *Canonical Books of Scripture*. For Resolution
 herein ^a *MELITO*, ^{*} who was then Bishop of *Sar-*
dis (a Man famous and venerable in his time, and of
 whom *Polycrates* the Metropolitan Bishop of *Ephesus*,
 gave

^a An. Dom.

160.

* Scripsit Apologiam
 ad Imperatorem, pro
 Christianis.

gave this honourable ^b Testimony, that *He was led & guided, in all things he did, by the Holy Ghost,* having bin formerly requested thereunto by *Onesimus*, made a perfect Catalogue of *All the Books* ^c that by common consent of the Oriental Christians were received as Canonical parts of the Old Testament, and returned him this Answer. That he had diligently inquired into ^d the Number and Order of those Books; that for this purpose he had made a journey into the East, where they were first preach'd; that he had compiled Six Bookes of Commentaries upon them; and that to satisfie his Desire, and to set forth the Doctrine of Faith, he had Sent unto him the NAMES of them all, (that is to say,) The five Books of Moses, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; The Book of JOSHUAH, JUDGES and RUTH; The Four Books of the KINGS; The Two Books of the CHRONICLES; The PSALMS of David; The PROVERBS or the WISDOM of Salomon, (for so Ruffinus translated the words in Eusebius ^e, The Proverbs of Salomon which is also called *His Wisdom*,) The Book of the PREACHER; The CANTICLES; The Book of JOB; The PROPHET ESAI, and JEREMIE; The TWELVE PROPHETS comprehended in One Book; DANIEL, EZECHIEL, and ESRA, whereunto ^f Nehemiah and Esther were commonly * annexed; as were also the Lamentations to Jeremie.

XLVIII. In this Age lived [†] JUSTIN MARTYR, Who in all his works citeth not so much as any one Passage out of the Apocryphal Books, nor maketh the least mention of them at all; For the Questions and Answers ad Orthodoxos (wherein a sentence is brought out of Ecclesiasticus,) were written long after his time. And in his Conference with Trypho against the Jewes, though he reproacheth them for many * other things; yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them not.

F

^b Apud Euseb. hist. Eccl. lib. 5. c. 24.

^c Κατὰ τὸ ἀρχαῖον ἀρχαῖον τῶν ὁμολογούντων τῆς παλαιᾶς διαθήκης βιβλίων πέντε καὶ λοζοτ. Apud Eund. Euseb. lib. 4. c. 25.

^d Τὴν τῶν παλαιῶν βιβλίων ἀρίθμον, πρὸς τὴν ἀειδίαν, ἣν ἔποτα τῶν τῶν ἐν-
er, Ibidem.

^e Πραγματικὴ ἢ σοφία; Salomonis Proverbia, quæ & Sapientia. Ibid. Ubi Sapientia accipienda est expositivè pro ἡσθε Proverbiis, Pineda in Ecclef. præf. c. 2. Sect. 19.

^f Suprà Pag. 18.

* Συναρκοχῶς.

† An. Dom.

164.

Martyrio coronatus.

* Even concerning some Parts or Passages of the Psalms and the Prophets suppressed by them.

A

A Signe, that *what Books* they did not acknowledge, he rejected himselfe ; or at least made no such account of them, as he did of the *Rest*, which he *|| appropriate's* to our Religion.

|| Just. Mart. in Cohort. ad Græcos. *Quòd apud Judæos PIETATIS NOSTRÆ Libri asserventur, Divina id de Nobis Opus est Providentia.*

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

An. Dom.

XLIX.

220.

b Tetrapla, Hexapla,
c Octapla, Origens
labore contexta.

a Euseb. Hist. lib. 6
cap. 25.

b In Origens Philo-
calia, c. 3.

c Suidas in verbo O-
rigines.

d Niceph. hist. lib. 5.
c. 16. & Hilar. præf.
in Psalmos.

e A quibus Eloquia
Dei ad Nos translata
sunt. Orig. Prol. in
Cant.

f Id. in 1 Psal. in
ἀντιφώνῳ δ' ἡ τὴν
ἐκ διαδύναμις βίβλου,

ἀπὸ ἐκ παλαιῶν περὶ διδασκῶν, διὰ τὴν ἰσχυρίαν, &c.

g Without which the number of twenty two Books (men-
tioned before) cannot stand.

ORIGEN ^a was better learned in the knowledge of the *Scriptures*, and took more paines to set them forth, both in the *Original*, ^b and in their severall *Translations*, then any besides that lived in his time, or long after him ; and therefore is his Testimonie herein the more to be regarded. In his *Preface* upon the *Psalms* (recorded by ^a Eusebius, ^b S. Basil and S. Greg. Nazianzen, ^c Suidas, and ^d Nicephorus.) First he giveth us this general Advertisement, That the *Canonical Books of Scripture* contained in the *Old Testament* are *Twenty and Two* in number, which the *Hebrews* ^e have left unto us, according to the number ^{*} of those letters which they have in their *Alphabet* ; and then he Reckoneth them up by their *Names*, every one in particular ; *Genesis, Exodus, &c.* as we do at this day : For the defect in the Copie of Eusebius (where the Book of the *XII lesser Prophets* ^f is omitted,) is nothing else but a fault of the

f Without which the number of twenty two Books (men-

Transcri-

Transcriber, and *Nicephorus* & that had a more perfect Copie to follow, then that which is now extant with us, hath supplied it, as likewise doth the Version of *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of *Jeremie*. Of *Judith*, and *Tobit*, *Ecclesiasticus*, and *wisdom* he maketh no mention at all. The *Maccabees* he declares expressly, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be *out of the Canon*. The *Additions to the Book of Ester* are in the like manner *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if that *Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it thereto be no *fabulous Imposture*, but fit to be retained among other *Ecclesiastica Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books of Scripture*. The pretended *Places* that are brought out of *Origen's* other writings for the Authorizing of *Ecclesiasticus*, *wisdom*, *Tobit*, *Judith*, and the *Maccabees*, are either *impertinent* ^f and refering to some *Other Books* then *these* which be now in Controversie, or els they be produced out of uncertain and *Supposed Works*

g *XII Prophetarum Libri Theodofar*. *Niceph.* ubi suprà.

b *Ruffini* versio *Eusebii* lib. 6.

a *Jeremias cum Threnis & Epistola unum sunt.* Apud *Euseb.* loco citato. *Epistola autem à Jeremia Hierosolyma Babylonem ad deportatos missa habetur Jerem.* c 29.

b Orig. ibidem. apud *Eusebium*. "Εὐθὺς τὸν δὲ τὴν Μακκαίου."

c *Sexti Senens* bibl. sanct. lib. 1. Sect. 3. *Origenes quoque in Epistola ad Jul. Africanū hac* (ad *Escherem*) *Additionem* *explodit.* *Exist.* 2. To.

d *Qua nuper admodum pradii in lucem, & vobis vobis suspecta est; tamen si certum sit, Origenem ea de re olim aliquid ad Africanum scripsisse.*

e *Origen.* *Epistola ad Jul. Afric.* apud

Sexti Senens. lib. 5. An. 250. Non repudiandum est tanquam Scriptum confisum & adulterinum, ne eadem ratione cogamur abjicere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immixtas, quales sunt *Oratio*, &c. f *As*, in *Homil.* 1. in lib. *Judicum*. Qui custodit mandatum non facit verbum malum. Sic n. Scriptum est. Which refers to *Ecclesiastes* chap. 8. 5. (*Vide Origenem in Matth. Tract.* 30.) and not to *Ecclesiasticus*, as *Coton* (*Just.* 1. 2. c. 32.) and *Coccius* (*Theatur.* 1. 6. art. 17.) would have it. And *Hom.* 1. in *Ezech.* Scriptum est In Quodam Libro, quia omnes credentes accipiant coronam salignam. And, *Homil.* 4. in *Josua*. Sed memento quod scriptum est, Qui approximant mihi, approximant igni, which refer neither to the *Canonical* nor to the *Apocryphal Books*. g *As*, in *Homil.* 1. in *Leviticum*, (urg'd by *Card. Bellarm.* for the Canonizing of *Susanna's History*, de verbo Dei, l. 1. c. 9. Sect. *Augustinus*,) which yet is confess'd to be of uncertain and small authority (by the same *Cardinal Bellarmine*. De Verbo Dei, lib. 4. cap. 11. Sect. *Octav.*) And, *Homil.* 18. in *Nom.* (produced by *Coccius* loco citato,) In Libro qui apud nos quidem inter *Salomonis volumina* haberi solet, & *ECCLESIASTICUS* dici; apud *GRÆCOS* vñ *SAPIENTIA JESU FILII SIRAC* appellatur. Where he reckons himself among the *LATINS*, of whom *Origen* was none.

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of *SCRIPTURES*, the Book of *h Tobit*, and the *Maccabees*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical*, because we find *them* also often ⁱ allעד'g'd by him under the same general name of the *Scriptures*. For which reasons *Melchior Canus* (more ingenuous herein then the *Cardinalls Ballarm.* and *Perron*) is willing enough to acknowledge, ^k that *Origen rejected all the SIX controverted Books out of the CANON of Divine SCRIPTURE*. And it is to no purpose for him to answer, that the Church in ^l after Ages brought them in; for first, the Council of Trent is not the Church; and then, it is not in the power of the whole Catholick Church together, to make ^m any Book Canonical in these latter times, which, was not so received, and acknowledged to be such in the Primitive times; for this would imply a Contradiction. Others ⁿ therefore say, that herein *Origen* was no more then *One particular Doctor*; but there will be found Company good store for him hereafter. And if he followed his Own minde in some Other matters, for which he is many times accus'd, yet in this he follow'd the minde and Tradition of the Apostles, for which he is as much to be commended.

b Lib. 8; in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Cantic. Whereupon Coccius (loco citato) & Card. Perron, Repl. l. 4. c. 20. conclude it for certain, that Origen held these Books to be truly Divine and Canonical Scriptures. i Orig. de princ. l. 1. c. 2. & l. 2. c. 1. Item, Sixt. Senen. lib. 4. verbo Origines. Ad imitationem preceptoris sui Clementis multis mittit Apocryphis Testimoniis, ut sunt libri Pastoris, & Henoch; Evangelium Secundum Hebr. &c. k Canus. loc. com. lib. 2. cap. 10 & 11. Origines etiam in Psal. 1. has SEX LIBROS, cum Hebræis à CANONE rejicit, quod Eusebius refert, lib. 6. l. 1. Idem, in cap. 11. At eo tempore res nondum erat definita, quâ ratione excusandus est. m Bellarm. de verb. Dei lib. 1. cap. 10. Sect. Itaq; Fatemur enim Ecclesiam nullo modo posse facere Librum CANONICUM de NON CANONICO nec contrâ; sed tantum Declarare, quis sit habendus Canonicus, & hoc non temerè, nec pro arbitratu, sed ex VETERUM Testimoniis. n Cotton. Deprav. 198. Origene étoit un Docteur particulier: & il deseroit trop à son sens.

L. Follows

L. Follow's then JULIUS AFRICANUS, who lived in *Origen's* time, and had the honor to be sent upon an Embassie to the *Emperour*. He was the first of all other Christians, that wrote a *Chronologie*, which he compiled in a Five Volumes from the Beginning of the world to his own Age; and a great ^b part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his ^c *Other Writings* there is not any now remaining but his ^d *Epistle* to *Origen* concerning the *History of Susanna*, which he is so far from acknowledging to be *Canonical Scripture*, that by ^e Eight several Arguments he endeavourereth to prove it ^f a *Fable*. Wherein though we allow him not, no more then ^g *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we doe; yet thus far we take hold both of *Origen's* Testimony, and *his*, that neither of them both received that Book into the *Canon* of the *Old Bible*.

Ium quod multis offenditur et convincitur modis, novericium esse, et græcè à Græco Autore confectum.
^h *Orig. in Ep. ad Jul. African.*

LI. In this Age lived TERTULLIAN among the *Latin Fathers* (of whom he is the first, whole Writings be now extant,) as the former did among the *Greek*. And though the writings of the *Latin Church* before him, have not bin preserved, to be delivered over into our hands; Yet by what ^a *S. Hilary*, ^b *Philastrius*, ^c *S. Jerome*, and ^d *Ruffin* have expressly told us concerning the number of the *Canonical Books of Scripture*, received in their Several Churches, (which were all of the *Latin Communion*,) that herein they followed no Other then the Account of their *Ancient Predecessors*, from the time of the *Apostles*. We may have good reason to think, that those *Ancients* were elder then *Tertullian*, and that the *Latin Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a cleer Testi-

mony,

An. Dom.

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^a *S. Hieronym. de Script. Eccl. in Jul. Afric.*

^b *Jos. Scaliger in Chronicon Eusebii.*

^c Mentioned by *Euseb. lib. 6. cap. 23. &c.* by *Photius* in his *Bibl. cod. 3.*

^d *Inter Opera Origenis, Tom. 2.*

^e *Apud Sixt. Senen. lib. 5. Annot. 250.*

^f *Jul. Afric. in Ep. Opusculū quidam graecum, sed tamen Opusculum.*

An. Dom.

204.

^a *S. Hilar. pref. in Psalm.*

^b *Philast. de Hæres.*

^c *S. Hier. pref. in Libr. Salom.*

^d *Ruffinus in Symbolom.*

mony, * "*That the Books of the OLD TESTAMENT, as designed by the XXIIII Elders, and the XXIIII wings, (whereof S. John writeth in his Apocalyps,) were Certain, or sufficiently known to be So MANT in NUMBER. In which Account of his, though there may seem to be Two more, then commonly the Hebrews reckon in theirs; yet this maketh not any Real difference between them; for as ^a Some added the Lamentations to the Book of Ieremie, and the History of Ruth to the Book of the Judges, so ^b Some reckon'd them apart by themselves. Neither doth he augment the Canon, if at any time he produceth an Example or a Sentence out of the Other Books that belong not to it, (as once he nameth ^c Judith, and once the ^d Maccabees;) for in like manner otherwhiles he citeth the Apocryphal ^e Book of Esay, and the 4th Book ^f of Esdras, and the ^g Prophecie of Henoch, which no man ever yet accompted among the CERTAINE and CANONICAL BOOKS of SCRIPTURE.*

* Tertullian. contra Marcion. Carm. lib. 4. cap. 7. *Alarum numerus antiqua VOLUMINA signat Esse satis Certa VIGINTI QUATUOR ISTA; Qua Domini cecinare vici, Et Tempora Pacis. Has co-habere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille TOT NUMERO Solis SENIORIBUS, &c.* ^a S. Hieron. in Prologo Galeato. *Id XXII Volumina supputantur.* ^b Idem S. Hier. in eodem Prol. *Quamquam Nonnulli RUTH Et CHINOTH inter Hagiographa scriptitent, Et hos Libros in SUO putent VUMERO supputandos; ac per Hoc esse Prius ca Legis Libros XXIIII; quos sub Numero XXIIII Seniorum Apocalypsis Johannis inducti adorantes Agnum, Et Coronas suas prebentis vultibus offerentes, &c.* ^c Lib. de Monog. cap. 17. ^d Lib. adversus Jud. c. 4. ^e Lib. de patient. c. 14. ^f Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. ^g Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. ^h Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

^b *An. Dom.*

250.

ⁱ *An. Dom.* 205.

LII. ^h S. CYPRIAN was in this Age Tertullian's Scholler; And ⁱ CLEMENT of ALEXANDRIA was Origen's Master. There is in neither of their works any particular Catalogue of the Scriptures given us; but it may be well presum'd, that herein the Schollers were of the same Belief, and had no other BIBLE to be their CANON, then their Masters had before them.

them. And therefore when * *S. Cyprian* had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm that *Saying* (as being too weak of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Himi* to be taken out of ^a *Tobit*, and ^b the *Book of Wisdom*, &c. together with the *Sayings* of the *Sonne of Sirach* alledg'd by ^c *Clement of Alexandria*, are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of ^d the *Third* and ^e *Fourth Books of Esdras* is a proof, that they held them likewise to be *Canonical*, which on all sides are ^f confes'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him him the honor of *Divine and Sovereign authoritie* is another.

* *S. Cyr. de oper. & elem. Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dicit VERITATIS TESTIMONIO COMPROBEMUS, In Ailibus Apostolorum, &c. gesta rei probatione compertum est.* ^a *S. Cyr. de opere & Eleemosynis. Et nunc fili, mando tibi, servi Deo in veritate, &c.* ^b *Id Ep. 52. Cum scriptum sit, Deus mortem non fecit, &c. alibi.* ^c *Clem. Alex. Strom. lib. 7. Citat. cap. 4. Ecclesiastica, &c. ait. Sequentes autem Scripturas confirmemus quod dictum est, &c.* ^d *S. Cyr. Epist. 74. Relictis errore sequamur veritatem, Scientes quia &c. apud Esdram veritas vicit, sicut SCRIPTUM est, veritas manet, &c.* ^e *3 Esdr. 3. 12. &c. 4. 38. &c. v. eund. de singul. clavis.* ^f *Clem. Alex. lib. Strom. 1. vide Ensch 1. 6. c. 12. f. Bellarm. de Verb. Dei. lib. 1. c. 20. Sect. Postremo Apocryphi sunt Libri Tertius & Quartus Esdra. &c. licet citentur à Patribus, tamen sine dubio non sunt Canonici: cum à nullo Concilio referantur in Canonem. Quartus à neque Hebraicè neque Gracè invenitur, &c. continet cap. 6. quadam fabulosa de Pisce Henoch &c. Leviathan, quas Maria capere non poterant; qua Rabbinarum Tahmidistarum somnia sunt. Itaque mirandum est quid Generatio venis in mentem, &c.*

CHAP. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. **W**E owe to * *EVSEBIUS*, (who was the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest

An. Dom.

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r of

of all the Ecclesiastical Writers in this *Fourth Century*, & the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also approve them, and presse the *Necessitie* ^b of knowing and Recording them to all Posteritie, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his owne Testimonie is cleerely given us to this purpose in many other places of his Works besides; As First, where he sayes, ^c That the Authors of those Books, which bear the Names of the *Wisdom of Salomon*, and the *Wisdom of the Sonne of Sirach*, are writers contradicted, or not allowed in the Canon. Secondly, where ^a he Severeth the *Maccabees* from the other divine Books of Scripture, and placeth them among the Writings of *Iosephus*, and *Julius the African*, adding moreover, that they are no part of the *Old Testament*, ^b nor Books received into the Holy Scriptures. Thirdly, where he saith, that he is not able to number the *Governors* of the people, that were set over the Jewish Nation after *Zorobabel*, in a distinct and exact manner, ^c because that from his time to the time of our Saviour, there was no SACRED BOOK of SCRIPTURE extant, and Fourthly, where he answered *Porphyrie* objecting somewhat out of the New Pieces annexed to the Book of *Daniel* in Greek, that ^d he was not bound to defend them, because they had no Authority of Holy Scripture. Whereunto we may adde what *Sixtus of Sienna* ^e reciteth of him

^b Euseb. Eccl. Hist. l. 4. c. 25.

^c Id. l. 6. cap. 12. de Clemente loquens; Unius (inquit) etiam earum Scripturarum Testimonium, quibus contradicitur eius qua Salomonis Sapientia vocatur, et eius qua dicitur Iesu Sirach.

^a Euseb. Chron. l. 2. juxta versionem S. Hieron. Hucusque Divina Scriptura Hebraeorum Annales temporum continent. Ea vero quae postea apud eos gesta sunt, exhibeo de Libro Maccabaeorum, & Iosephi, & Africani Scriptis. Ex Editione a. Scaligeri. *Εως μὲν οὖν Ἐσθρα καὶ Νασαῖν αὐτοῖς ἱστοροῦντο. Ἐπειτα γὰρ ἰστοροῦντο, &c.*

^b Eod. Lib. ad annum 1. Seleuci Maccabaeorum Historia hinc supplet Regnum Graecorum. Verum HI LIBRI INTER DIVINAS SCRIPTURAS NON RECIPIUNTUR.

^c Idem. lib. 8. demonst. Evang. Quod ab illo tempore usque ad tempora Servatoris NULLUM extet SACRUM VOLUMEN, ^d S. Hier. Proem. Com. in Daniel. Et minor quosdam, &c. — cum & Origenes & EUSEBIUS & Apollinaris alique Ecclesiastici viri & Doctores Gracia horum visiones non haberi apud Hebraeos fateantur, nec se debere respondere Porphyrio pro his qua NULLAM SCRIPTURAE SACRAE AUTORITATEM praebent. ^e Sixt. Senens. bibl. Sanct. lib. 4. in verbo, Eusebius. Et cum Divinorum Librorum esset Studioissimus, plura ad ipsorum elucidationem composuit volumina; scutus in his Origenem, cuius admirator, & sedulus sui imitator. Horum quae ad TOTIUS DIVINAE SCRIPTURAE intelligentiam pertinent, haec sunt, LIBRORUM OMNIUM V. T. qui in CANONE HEBRAEORUM sunt, in Graeci Linguam Translatio; cuius recordantur Socrates & Sozomenus, &c.

our of the Ecclesiastical Histories written next after his time, That he translated ALL THE BOOKS of the OLD TESTAMENT extant in the HEBREW CANON, into the Greek Tongue. Which, if it be true, may certainly inform us, what manner of Scriptures those were, whereof at the Commandment and charges of the Emperor Constantine the Great, he caused Fiftie Copies to be fairly written in Parchment, and put into the Churches then newly erected at Constantinople. True it is, that otherwhiles he citeth the Scripture of the Maccabees, but in that place the word (Scripture) Signifieth no more with him then a Common Writing, as under the Same term elsewhere he citeth the Scripture (or Writing) of Iosephus and the Scripture of Aristaas, besides some other of the like nature.

LIIII. In his time was the First General Council held at NICE; Wherein were CCCXVIII Bishops, (of Whom Himselfe was one, and One of the greatest in Estimation among them all,) besides Priests and Deacons, with many multitudes of other Christians, gathered together from all the Provinces and Churches of the Roman Empire. In this Councell the Heresie of Arrius was condemned by the Testimonies and Autority of the Holy Scriptures, which they were wont in such Assemblies first of all to Produce and eminently to place in the midst before them, and out of which alone both the Arians them-

f Euseb. de vita Constan. l. 4. cap. 36. & Socrates Scholast. lib. 1. c. 6. Quingenta exemplaria, seu SACRÆ SCRIPTURÆ volumina, ad usum Ecclesiarum, &c.
g Demonstr. Evang. lib. 9. & lib. 10.
h Præp. Evangel. lib. 10.
i Præp. Ev. l. 8.
k Ibid. l. 10.

An. Dom.

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m Sixt. Senens. ubi supra. Eusebiius tantâ Literarum Divinarum Exercitatione inter Omnes sui sæculi Episcopos floruit, ut Nihilissimè Constantinum Imperatoris Elogio celebrari merui. Is enim sepe de ipso dicere consuevit, Felicem Eusebium, qui non unius urbis, sed Orbis præp-

notius Episcopatu dignus esset. n Theodoret. hist. lib. 1. cap. 7. Cum autem ad caput negotii (de Ariannismo dijudicando) accedendum esset, Imperator Constantinus Denuo Episcopos allocutus—subinde inculcavit, ut eorum fuissent consensus, & in dijudicatione Dogmatum calosissimi (cum in PROMPTU haberent Evangelicos, Apostolicos & PROPHETICOS Libros inde Censura formulas paterent. Et Epistola Constant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. Ex SCRIPTURIS DIVINITUS INSPIRATIS, —Ex veritate, & exquisitis LEGIS DIVINÆ Testimoniis, &c. vera fides confirmabatur. o Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian. Val. & Theodor. Val. Imp. Proposita in medijs divina Scriptura. Et Cyrillos in Apolad Theodof. de Synod. Ephesine Oecumen. III. Sancta Synodus Christum Assessorem Capitis Loca adpinxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamant, JUSTUM JUDICIUM JUDICATE. Hinc passim in A&is Concillor. Calced. & Const. in Trullo, Antepositis in medio Sacris & inviolatis Codicibus,

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selves,

selves, and the *Orthodox Fathers* there disputed. But that in these *Scriptures* there were none of the *Controverted Books* contained, appears by the Evidence and Attestation, which both the ^a *Emperor*, ^b *Eusebius*, and ^c *Athanasius*, (the chiefest Actors in this *Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publicly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of ^d *Alexandria*, & ^e *Palestine*, from whence they came, had formerly acknowledged. Besides, to that ^f place in the *Proverbs of Salomon*, which the *Arians* ^g there pressed so often against the *uncreated and Eternal Deitie of Christ*, among other clear Answers, that the *Catholic Fathers* then returned to it by ^h *Eusebius*, this was one, That ⁱ these words were BUT ONCE to be found in all the BIBLE, (as *S. Basil* ^k likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirac* had bin then, in their accompt, any *Authentick Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are those words to be found again in [†] *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in many other matters of importance, so in this, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of this *Council*. And the words that they bring out of *S. Hierome*,

^a *Supra*, ad lit. c. *Libri PROPHETICI. Et Scriptura DIVINITUS INSPIRATA*, of which kinde after the *Prophet Malachi* until *Christ's* time, there were none. p. 40. ad lit. c.

^b *Supra*, Num. 53. ^c *Infra*, Num. 55. ^d *Supra*, in *Origine*. ^e *Supra* in *Melitone*.

^f *Prov.* 8. 22. 23. *Dominus creavit me ab initio.* Κύριος ἔκτισέν με, &c. ^g In *Ad. Conc.*

Nic. ^h *Ibidem*. ⁱ *Apud Socrat.* lib. 2. cap. 21. "Εὐσεβίου ὡς ἔχει καὶ ἐκείνους, &c.

^k *S. Bas.* adv. *Eunom.* "Αὐτὸς ἐστὶν ὁ αὐτὸς τῶς ἡμετέρας οὐσίας; Κύριος ἔκτισέν με, &c.

[†] *Ecclus.* 24. 14. *Ab initio Et ante secula creata sum.* & ver. 12. *Dominus, qui creavit me.*

^b concern-

^b concerning the Book of Judith, (which they ^c say he acknowledged to have been Canoniz'd, and receiv'd into the number of Divine Scriptures, by these Nicen Fathers,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an Adversary to them in this case, as any of the Fathers besides; and therefore do they refuse his judgement, and say that ^a they are not bound herein to follow it. 2. Secondly, it is well known what *S. Hieromes* own mind was both about this, and the Other Books which they have lately exalted into the Divine Canon, for in that very place which they produce here for the Reception of Judith in the Nicen Council, he sayes that ^b the Hebrews (that is, the Hellenist Jews, or the Hebrews converted to Christianity) so received it, as not to judge any matter of Controversie in Religion by it: and elsewhere, that ^c though the Church reads it, yet it is not received by the Church into the Number of Canonical Scriptures. 3. Thirdly, neither doth he here say, that the Council of Nice it self made any such accompt of that Book, but that only it was so ^d

^b S. Hier. pref. in Libr. Judith. sed quia hunc Librum Synodus Nicæna in numero S. Scripturarum legitur computasse, acquiesci populo non vestra, immo exaltationi, &c.

^c Baron. Annal. T. 3. Anno 325. Sect. 157. Quis enim negat, uno qui non affirmet, atque tunc confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis edictum esse Canonem? cum S. Hieronymus in pref. super Lib. Judith. &c. Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Altero. De Libro Judith fuit in dubitatum, tamen Nicæna Synodus eum Librum in Canonem recepit, teste Hieronymo pref. in Judith. Et

cap. 12. Sect. 1. Librum Judith egregium Testimonium habere à Synodo Nicæna 1. omni Synodorum generalium celeberrim. testatur S. Hieronymus pref. in Judith. — Igitur teste Hieronymo Nicæna Synodus Librum Judith ita retulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei legitimata confirmanda. Binius in Notis ad Concil. Laodic. Liber Judith auctoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem ille S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem Scripturæ receperunt. Ibid. Quæ de Canonicis Libris in Magna Oecum. Conc. magna consideratione decretæ erant Catharinus in Cajetan Pamel. in Symb. Russ Genebr. chr. Perron Replic. a Canus de locis Theolog. lib. 2. cap. 11. Falcor enim tempore S. Hieronymi quod NUNC tenemus, id non fuisse adeo certum. — Nec enim verum est, in Libris Canonicis decernendis Ecclesiæ Regulam esse Hieronymum: quod Cajetanus perperam, ne dicam perniciosè existimavit. Hic quippe (ut Jo. Cocleus verè dixit,) in Commemoratione Canonicorum Librorum V. T. Josephum secutus est, qui in 1. lib. ad Joerius Apionem, ex Majorum suorum traditione (ut inquit) XXII Libros enumerat. Autor est Eusebius lib. 3. c. 9. & 19. — A Gelasio verò non probatur Sententia Hieronymi in Canone Sanctorum Scripturarum. ^b S. Hier. pref. in Judith. Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur, ejus Auctoritas ad roborandam illa quæ in continentem veniunt MINUS IDONEA judicatur. ^c Idem pref. in Libr. Salom. Librum Judith legit quidem Ecclesiæ, sed cum inter CANONICAS Scripturas non recipit. Et in prol. gal. Liber Judith non est in Canone. And more then this we say not of it our selves. ^d Idem, ubi supra pref. in Judith. Hunc Librum Nicæna Synodus LEGITUR computasse, &c.

G 2

reported,

d *Suprà* pag. 43. ad lit. c.

e *Erasm.* in *Cens. praxat.* *Hieron.* Non affirmat *Hieronimus* approbatum fuisse hunc *Librum* *Judith* in *Synodo Nicana*, sed ait, in numero *S. Literarū* LEGITUR cōpuiāsse. d *Stapleton* lib. 9. princip. c. 12. *Hieronimus* hoc de *Synodo Nicana* tantum *EX FAMA* refertur videtur. *Synodus*, inquit, LEGITUR computāsse, nam alibi apertè dubitat.

f *Lindanus* li. 3. *Panopl.* c. 3. Sed LEGITUR computāsse, ait, *Hieronimus*, quod mihi dubitantis suspicionem subindicare videtur. & cetera quæ seq. pag. 45. ad lit. b. *Salmeron* *Disp.* 2. ad Sect. Secundò. *Hier. Librū* *Judith*, ut *Lib. Sap. Tob. &c.* asseruit esse *Apocryphū*. A *Costa* lib. 2. de *Christo* revelato cap. 13. *Hebr. Librū* *Judith* *Canone* extimit, which he would never have done, if he had believed, that the *Council of Nice* had received it into the *CANON*.

f *Conc. Laod.* *infra* num. 59.

g *Sup.* nu. 52.

h *Inf.* citand. nu. 55. & 56.

i *Infra* citan. nu. 64. & 57.

a *Baron.* & *Beilarm.* ubi *sup.* p. 43 ad lit. c.

reported, and said of that Council by some Others, (for in the Acts of this Council there is no such thing to be found,) which is far short of that extravagant sense, wherunto ^b the Cardinals and their followers would stretch his words. And that *S. Hierome* affirmed not any thing of his own minde herein, is ingenuously confes'd not only by ^c *Erasmus* who content's with him, but by ^d *Stapleton* likewise and ^e *Divers Others* that differ from him in his judgment of these Books.

4. Fourthly, if the Council of *Nice* had approved this Book of *Judith*, why did the Council of ^f *Laodicea* (which was held fortie yeeres after) reject it? or why did ^g *Eusebius* and ^h *Athanasius*, (who knew better what was done in the Council of *Nice*, whereat they assisted, then any others that could tell *S. Hierome* what some unknown person had written of it,) put both it, and all the rest, that the Council of *Laodicea* rejected, out of the Scripture Canon received in the Church from the Apostles time to theirs? besides whom, we have * *Epiphanius* making honorable mention of the *Nicen Council*, and * *S. Hilary* that suffered much trouble and exile for it, together with * *S. Basil*, * *S. Greg. Nazianzen*, and * *Amphilochius*, (all of them neerer to it in time then *S. Hierome* was,) that never heard of any such Book to have been received and Canoniz'd in it. 5. Fifthly, To be Numbered or Read with the Scriptures for the better edifying of Manners, and to be of Equall Authoritie with them for the determining of any Controversie belonging to Faith are Two Different things: In the first sense we receive the Book of *Judith* our selves; in the second neither did *S. Hierome* nor the Council of *Nice* receive it. 6. And therefore lastly, they that urge the decree and Authority of this Council against us in ^a one place, are content, upon better advise taken, to Re-call

call themselves in * another, and to confesse, a that there was no such Determination made by the Church (that is, neither by any Council, or Fathers in the Church,) before S. Hierome's time. But the Bishop of Rurmonde shall conclude this defence for us, against all them that oppose the Council of Nice to us. For (as great a Roman-Catholick as other-wise he is) after this manner he plead's our case. " b That, if the Nicen Council " held the Book of Judith, (and the other Bookes of " that Ranke) to be Canonical, why did the Council " of Laodicea omit it? And why did Nazianzen make " no mention of it? S. Hierome seemeth to me to speak " as one that doubted of it; unlesse a man might think, " that this and many more Decrees besides, which the " Council of Nice made, were afterwards purged away " from it by fraudulent Hereticks; whereunto I cannot give my assent for the religious honor that I

* Barolus in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cum primam conscientia Annales potisset Decretum de Libro Judith in Synodo Nicana fuisse factum, atq; ita d. S. Hieronymo dictum, postea mutavit sententiam, & ait; Haud affirmandum omnino existimare Canonem de Libris Sacris sanctum esse d. Concilio Nicano, d quo neminem ausum fuisse recedere, jure debet existimari. Sed non ex Canone de Sacris Libris confesso id asseruisse Hieronymum, verum potius ex Adia ejus (que nunquam videntur) in quibus obiter citatus idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales invenit, &c. a Bellarm. de Verbo Dei, lib. 1. cap. 10. Admitto Hieronymum in ea fuisse opinione (Ecclesiam non tantum Judaicam, sed etiam Christianam Libros Judith, Tobia & Maccab. legere quidem, sed eos inter Canonicas Scripturas non recipere) quia NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQUID STATVERAT. Ubi fateri eum necesse est Concilium Nicenum Nihil de Historia Judithæ statuisse. Melch. Canus, de loc. Theol. l. 2. c. 11. At tempore Rufini (Hieronymi æqualis) res NONDUM ERAT DEFINITA. b Gul. Lindanus Episcopus olim Rurem. in Panopl. l. 3. c. 3. Si Nicana Synodus Librum Judith (cum aliis) in Canonem redegerat, cur Annis 80 (debuisse dicere 40) post, eum non accepisset Synodus Laodicea? Cur Nazianzenus ejus non meminisset? Sed Legitur computasse, an Hieronymus, quod mihi dubitantis opinionem subindicare videtur; nisi fortasse quis opinetur, hunc de Libris Canonicis Nicenam Canonem, unda cum plurimis aliis, &c. hæreticorum fraude fuisse acceperit? cui ne suffragemur, cogit pia de Sanctissimis Patribus in Concilio Laodicensi congregatis existimatio. Non illos ea etate, quæ Canonum Scientia in primis ornabat Episcopos, tam fuisse sui & hominis & officii oblitos, ut illos cur nescirent, aut desideratos non requisierint. Adhuc, si verè legimus quod ait Hieronymus LEGI; Librum Judith Concilium Nicenum inter Canonicos (sed non ait Canonicos) computasse, quid sibi vult, quod idem prof. in Libros Salom. Scribit, Ecclesiam Libros Judith, Tobia, &c. legere quidem, sed inter S. Scripturas non recipere? verum nihil hac de re in Concilio Nicano fuisse definitum ut existimem, invidiat quod hunc Laodicæm de Scripturis Canonicis Canonem, anda cum reliquis, Synodus Constantinopolitana VI. in Trullo, approbavit, quod minime videtur factura, si designatum à CC. XVIII. illis Patribus Nicenis, Doctissimis juxta de Sanctissimis, Laodicæni aut non receptis, aut decessis Scripturarum Canonem.

" bear

"beat to the *Fathers of Laodicea*. Who in that age,
 "when Bishops knew the *Canons of the Church* best,
 "and when it was their great commendation to be
 "skilfull in them, could not be so far negligent both
 "of their credit, and their dutie, as neither to know
 "them, if they were extant; nor to seek after them,
 "if they were lost. Besides, if that were true, which
 "*S. Hierome* saith was read of the *Book of Judith*, that
 "the *Nicen Fathers* took it into the Canon, how shall
 "we construe that which he writes in his Preface be-
 "fore the *Books of Salomon*, That though the Church
 "indeed read's the *History of Judith and Tobit*, &c. Yet
 "it doth not Receive them into the Number of Canonical
 "Scriptures? But that the *Nicen Council* determined
 "nothing in this matter, I am the rather induced to
 "believe, for that the *Sixth General Council at Constan-*
 "*tinople* approved the Canon of *Laodicea*; which it
 "would never have done, if the *Fathers* that met
 "there, had either rejected, or mutilated the *Canons*
 "of *Nice*.

An. Dom.

340.

LV. Not long after this time, * *S. ATHA-*
NASIUS was made *Patriarch of Alexandria*; whom
 the *Nicen Council* had appointed to write his *Letters*
 unto all other Churches, from yeer to yeer, that
 they might certainly know when to keep their *Easter*.
 And to that purpose the *Patriarchs of this Sea* sent
 their *Paschal Epistles* abroad upon every annual Return
 of the *Epiphane*. In these *Epistles* they were wont
 otherwhiles to give instructions likewise concerning
 any point of Religion, which they thought needfull to
 be published unto the people. And because *ATHA-*
NASIUS had among other things understood, that
 certain *Apocryphal Books* went about in those dayes,
 under the name of *Sacred and Divine Scriptures*, he
 thought it a duty belonging to him, in that Office of
 a *Patriarch* to inform the Churches throughout all
 Christen-

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in One of his ^a *Paschal Epistles* he giveth them a perfect Catalogue as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal Writings* introduced by *Hereticks*. And first, he declareth, That ^b *All the Books of the Old Testament* are in Number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*;) Then he addeth, That *these Books ONLY* be the *Fountaines of Salvation*, from whence all *Doctrine of Piety and Religion* is *Preach'd*, and whereunto none ought to *add*, nor none to *detract* anything from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from them which were termed only *Ecclesiastical*, he held it ^c necessary to tell them, That there were also some *Other Books*, not admitted into the *Canon of the Bible*, but registred and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners* in Religion, such as ^d *The Wisdome of Salomon*, *The Wisdome of the Sonne of Sirach*, *Esther* (to be understood of the *Greek Additions to Esther*, for ^e *elsewhere* he acknowledgeth the *History of Esther*, wch we have from the *Hebrews* to be *Canonical*), *Judith*, *Tobit*, and a Book called *The Apostles Doctrine*, besides, *The Pastor of Hermes*. Of the *Maccabees* and *Susanna* here is no mention, (peradventure omitted in the *Transcript*;) but he will name them also, and give them their ^f *owne place* by and by. In the mean while, the distinction which he makes here between

^a S. Athanas. Epist. 39. In 2. Tom. oper. & apud Balsamonem p. 920. Sed quoniam hæreticorum, &c. de nobis autem, ut qui divinas Scripturas ad salutem habemus, &c. non enim ne quædam modum scripsi ad Corinthios Paulus, aliquid d. simplicitate & Castitate aberret, eo quodammodo hominum calliditate & eretorum Librorum Homonymia decipit, deinceps in Alia qua dicuntur Apocrypha delabi incipiunt; Ex Interpretatione Hervetii.

^b Paul. Post. "Εστὶ πλῆθος τῆς καθ' ἡμᾶς διαδοχῆς τῶν ἀειδιμῶν τῶν πάντων Ἐπιστολῶν; — τῶν τῶν καὶ τῶν ὁρῶντων ἐστὶν ἡμεῶν ὄντων. ἀρῶντες τὴν ἐπιστολὴν, &c.; Deinde ταῦτα πάλιν εἰς στήθεα — ἐν τοῖς μυσταῖς τῶν τῶν ἐπιστολῶν διδασκαλῶν

ἐναρτίζονται, μὴ οἱ πάντες ἐμβαλλάντω, &c. ^c Ibid. Ἄλλ' ἔτι καὶ πολλοὶ ἐκείνης ἀρετῆς καὶ τοῦτο χάριον ἀναστάντες, οἱ ἐν τῇ καὶ ἐν τῇ βίβλῳ τῶν τῶν ἔχοντες. ἡ χάρις τοῦ κυρίου, &c. ^d Ibid. Σοφία πολυμήκης καὶ σοφία γενεῶν, &c. ^e Vide numb. 56. ^f Vide numb. 56. ^f Vide numb. 60.

the

the *Canonical* and the *Ecclesiastical Books*, severing all other *Apocryphal Writings* from them both; (of which *triple Division* we shall give a further accompt ^c hereafter,) is in this place proposed by him ^{*} as a matter constantly Delivered in the Church, from the *Apostles* dayes to his.

^{*} Epist. citata. *in eod. Synop.* &c. Quoniam nonnulli ausi sunt, ea qua dicuntur Apocrypha sibi componere, & ea Divina Scriptura permiscere, (de qua re certiores facti sumus,) mihi quoque visum est à Germanis fratribus admonito, ab alio per seriem exponere, qui in GANONEM recepti, & traditi, & creduntur esse DIVINI LIBRI, — quemadmodum traditi sunt PATRIBUS, qui AB INITIO ipsi verbi Aspectu & Ministri fuerunt.

à S. Athanas. Synop-
sis Sac. Scripturæ.
b Du. Perron. Repl.
l. 1. c. 50.
c Scraz. Prolog. 4.
in Judich. Gretser.
def. lib. 1. c. 7.
d Baron. ad An. 342.
Sect. 41.
e Athanas. Apol. ad
Constantium. Imp.
f Bell. de Verb. Dei.
l. 1. c. 7. Sect. 1. & 2.
& 3. & c. 9. Sect. 5.
g Catena Gr. Patr.
in Pentat. loc. cit.

^a Loco citato.

b S. Athanas. in Sy-
nopsi S. Scrip. Kai
Vr. &c. Et veteris
quidē Testamenti sunt
isti ac incipit enumerare. Genesis, Exodus, &c. Quom enumerasset, subiicit, "Οὗτ' ἐστὶν οἱ βιβλίοι τοῦ παλαιῦ τεστamento &c.
Sunt in universum veteris Testamenti Libri Canonici XXII. Pares Numero Literis Hebraicam.
c Ibid. Παῖς τοῦ παλαιῦ τεστamento, &c. Omnis Nostra, qui CHRISTIANI sumus, Scriptura
Divinitus est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos.
Et enumerat ut suprà.

LVI. Among other Works of S. ATHANASIIUS there is a Book which is called, ^a *A perfect View of the Scriptures*. And though ^b *Card. Perron*, and ^c *Some Others* (because it maketh so much against them,) would not have it to be his, but written by some *latter Greeks*, yet ^d *Card. Baronius*, (being in this more ingenuous then *Du Perron* is,) proveth it out of ^e *Athanasius* himself, to be his owne work: And ^f *Card. Bellarmine* citeth it very often, without any scruple against it, (like as ^g most men doe besides,) under his Name. However it be; if he were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some Other of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for ^a *Card. Perron* brings no reason, to prove that it was any later Writer,) then have we got another *Old Witness* to depose for us no lesse then ATHANASIIUS doth himself. 1. For first ^b *The Books are here Numbred* as they were before; and he acknowledgeth no Other *Scriptures* to be *Canonical* among the ^c *Christians*, then what are likewise

so accompted to be among the *Hebrews*. Which is against the common Evasion, that * *Card. Bellarm. Perron*, and their followers here make, when they answer us, that the *Fathers*, whom we produce against them never intended the *Christian* but the *Jews* † *Canon* only, in numbring no more then *XXII Books* of the *OLD TESTAMENT*. For in this place *Athanasius* (as *Melito*, *Origen*, and *Eusebius* before) numbers no more for them both; & layes the *Canon* of the one, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, ^a That besides these there be also *Some Other Books* which are not *Received* into the former *Canon*, but *Reckoned without*, and *Read* only to *Beginners* for their better instruction in *Manners*, that is to say, *The Wisdom of Solomon*, and the *rest* before recited. 3. Thirdly, in the Conclusion he mentioneth ^b the *Books of the Maccabees*, and the *Story of Susanna* together with the former; but gives this note upon them all, That they are in the *Number of those Books* which be *contradicted*. In this Enumeration we find *The Book of Esther* named; but it is that *Book of Esther* which beginneth ^c (as there he saith himself,) with the *Dream of Mordecai*; and not that *Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For this he acknowledgeth to be among *those Books*, ^d that the *Hebrews* had in their *Canon of the Bible*; And though he makes no *Particular* mention of it, when he reciteth the *rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, ^e That as *Ruth* was

* Passim, locis Superiùs citatis.

† Baron. Anno 171. Sect. 5. de Melitone. Ex Canone Hebræorum TANTVM Libros recensuit. Yet Melito went to the Apostolical Churches of the Christians to bee rightly informed in it, and brought his Catalogue of the Canonical Books from them.

a S. Athanas. in Synopsi. S. Script. Ἐκτός τῶν προειρημένων ἔτι τινες βιβλία, &c. Extra verò hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM recepti, sed qui tantum Catechumenis præleguntur. Hi sunt Sapientia, Sirac, Esther, Judith & Tobia.

b Ibid. in fine, Ταῦτά οὖν ἀπληροῦνται τῆς παλαιᾶς, &c. Illos quidem, quibus contradicuntur, V. T. Libros suprà recitavimus, veluti sunt Sapientia Solomonis, Syrac, Esther, Judith, & Tobia. Σὺν ἐκτεροῖς δὲ καὶ ταῖς ἡσυχμασταί, Μακκαταῖ ταῦτα τὰ ἀπληροῦνται τῆς παλαιᾶς, &c. Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adscripti est; uti in vulgata Latina annotatur. And so begins our Apocryphal Esther.

δ βιβλία δὲ, Πτολεμαίου, Ψαλμοὶ καὶ ὁ δὲ Σολομῶντος, Σοφία γὰρ καὶ τῆς παλαιᾶς διαφέροντες. Per Ptolemaïum autem videtur intelligi Liber, qui dicitur Maccæorum Tertius, (ea recensens quæ à Ptolemæo Philopatore adversus Judæos in Ægypto facta sunt,) quique habetur in Exemplaribus LXX hodiè impressis. c Ibid. Ἰνίμιον ἐκείνου βιβλίου, An. 2. regnante Artaxerxe, &c. Somnium vidit Mardochæus, &c. Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adscripti est; uti in vulgata Latina annotatur. And so begins our Apocryphal Esther. d Ibid. post Canonicorum Librorum Enumerationem subiungit, & refert, καὶ οὕτως καὶ τὰ βιβλία τὰ ἐξ Εὐδῆρος, &c. Ibid.—καὶ τὰ βιβλία τὰ ἐξ Εὐδῆρος καὶ τὰ ἐξ Εὐδῆρος, τὰ δὲ Εὐδῆρος, &c.

H

(some-

a Hider. Hist. ORIG.
lib 6. c. 2.

d Sixt. Sen. Bibl.
lib. 1. Sect. 1. Liber
Eslher juxta ordinem
Hebraei Canonis hoc
loco recensendus est.
(8c Sect. 2.) Nostri
autem Codices ad fi-
nem hujus voluminis
Sex capitula inte-
rponant. Accidit ut
propter has Appen-
dicum Latinitas. hinc in-
de quorundam Scrip-
torum temeritate infer-
tar, Liber hic, quan-
vis Hebraicus, & He-
braicis scriptus, sed
admodum (saltem hic
Sixtus) apud Christi-
anos Canonicam Auto-
ritatem receperit, un-
de nec ipsum Melito-
ne: Nazarenus in
ter Sacros Libros enu-
meravit: & Atha-
nasius in Synopsi de
Catalogo Canonicorum
Voluminum tanquam
Notum (hic vero
Sixtus falsus est) no-
minatione abiecit, quem
denique Conc. Cartha-
ginense Tertium inter
Sacra Volumina com-
putavit.

** Who to make
up the number of
XXII, divided the
Book of Ruth from
the Book of Judges. (Vide p. 113. and p. 113.) as Athan: here did. a Sub Esz nomine quatuor-
damque intellexerunt Nehemiam & Eszheram, quos etiam Hieronymus jungit in petitione Divinia-
re & Rogationi, qui ab eo interpretationem eorum posebant, Tertius (inquit) Annus est, quod sem-
per scribitur, & rescribitur, as Esz. Lib. un & EST Her vobis ex Hebrao transferam. Grad. in Est & Neh;
we

(sometimes) computed *One Book* with the *Judges*, so
was *this* with *Another*; (that *Other* was *Ezra*, who is
most probably held to have been the *Author* of it.)
And this I take to be a far better reason, why *S.*
Ahanasius, here, did not *specially* name it, then that
which *d Sixtus*, the *Dominican*, gives us for it in his
Bibliotheque; where he rejecteth the *New additions*
made to *this Book of Eszher*, as we our selves do, toge-
ther with *Athanasius*, and all the *Fathers* before us :
But that either *he* or *they* should therefore reject
the Book of Eszher it self, (which they never did,)
because of these *later and uncanonical Pieces*, that had
been annexed to it by the *Hellenists*; or that neither
of them made any more Estimation of the *One* then
they did of the *Other*; or that *this undoubted Book of*
Eszher was never received into the *Canon* before the
Third Council of Carthage; all these are but the ground-
lesse and false assertions of this *Dominican Frier*;
for though * *Melito* and * *Nazianzen* named it
not, yet they comprehended it under the name of
Ezra, as they did also the *Book of Nehemiah*, these
Three being by * many accounted but for *One*; and
Ahanasius is so far from *rejecting* it, that he refers
to the *Hebrew Canon* for it, where it was never want-
ing: upon which *Canon* founding himself for the
Canon of the Christians, (as he doth expressly) he
cannot, or at least he ought not to be so taken, as if
he meant in his *owne judgment* to vary from it. But
that none received *this Book* among the *Canonical*
Scriptures before the *Council of Carthage*, is a manifest
untruth: For *Origen* and *Eusebius* reckon'd it, as
received, (before;) and on this side of *that Council*,

we shall produce the Testimonies of *Sundry Others*, that receive d it, (here alter.) In the mean while the objections which ^a Card. Perron and ^b Coccius pretend to bring out of *Athanasius*, for the Canonizing of *Tobit*, *Judith*, *Wisdom* & *Ecclesiasticus*, under the name of *Divine Scriptures*, are some of them taken from such writings as be ^c None of his, but ^d confessed to be *Supposititious*; and other some are expresse ^e Passages of the *Holy Scriptures* themselves, which need not these *Forrain Books* to authorize them; the ^f rest are only such *General Terms* of speech, that they may be applied (as they have been often) to *Other Ecclesiastical writings* as well as *these*, and make nothing against us.

^a Du Perron. Repl. lib. 1. cap. 50. ^b Cocci. Thesaur. lib. 6. art. 9. 12. 17. ^c Athanas. disp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate. ^d Nannius pref. in Athan. Eas. An. 338. Scit. 8. & 9. Bellarm. de Scr. Eccl. ^e Athan. Epist. De Decr. Sya. Nican. & Oiat 5. contra Arian. & Apolog. de Fug. ^f Epist. Synod. Alex. & Synop.

LVII. * S. HILARY, the Bishop of *Poitiers in France* (a Man highly honour'd by ^g S. *Augustine*, approved in all his writings by ^h LXX Bishops met together in a *Council at Rome*,) was Contemporary to *Athanasius*, and suffered with him under the oppression and cruelty of the *Arians*, by whom they were both exiled. From his Testimonie concerning the *Canonical Books of Scripture* (wherin he agreed likewise with *Athanasius*, no lesse then he did in the *Articles of his Creed*,) we shall have the Consent of the *Latin Church* with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY ^a Number *those Books*, and the Churches of *France* then received

* *An. Dom.*

350.

^g S. Aug. contra Jul. Pelag. lib. 1. cap. 2.

^h Gelas. in Conc. 70. Episcoporum.

^a S. Hilar. Prol. explanat. in Psalmos.

In XXII Libros Lex V. T. deputatur, ut cum Literarū Hebraei

Sermonis conveni. ent. Qui in SECUN-

DUM TRADITIONES VETERUM computantur; ut MOT-

SI Sint Libri Quin-

que; Ysa Nave Sextus; JUDICUM & RUTH Septimus; 1 & 2 REGNORUM in OBarum; 2 &

4 in Nonum; PARALIPOMENON Duo in Decimum sint; SERMONES DIERUM ESDRÆ (in

Duodecimum; SALOMONIS PROVERBIA, ECCLESIASTES. CANTICA CANTICORUM in

Tertium Decimum, & Quintum Decimum. DUODECIM autem PROPHEIÆ in Sextum Decimum.

ESAIAS Deinde, & HIEREMIAS cum LAMENTATIONE & EPISTOLA, (quæ habetur cap. 29. Jeremia) sed & DANIEL, & EZECHIEL, & JOB, & ESTHER, Viginii & Duorum Librorum

NUMERUM CONSUMMENT.

H 2

no

no other. "The first Five of *Moses*; the sixth of *Joshua*; the seventh of *Judges* and *Ruth*; the Eighth of the 1. and 2. of *Kings*; the Ninth of the 3. and 4. of *Kings*, the Tenth of the Two Books called the *Chronicles*, the Eleventh of *Ezra* (wherein *Nehemiah* was comprehended.) The Book of *Psalms* made the Twelfth, The *Proverbs* of *Salomon*, *Ecclesiastes*, and the *Song of Songs* made the Thirteenth, Fourteenth and Fifteenth. The *Twelve Prophets* made the Sixteenth. Then *Isaiah*, and *Jeremy* together with his *Lamentations*, and his *Epistle* (now the XXIX Chapter of his Prophecy;) *Daniel*, and *Ezekiel*, and *Job*, and *Esther*, make up the Full Number of XXII Books. Unto all which Enumeration he setteth likewise his Preface, (which is specially to be noted,) * That in this sort The *Ancient Fathers* had delivered over these Books to Posterity. And this Testimonie is so cleer, that *Cardinal Bellarmine* hath nothing to say against it; but † rangeth *S. Hilary* among those *Ancients*, who herein evidently follow'd the *Hebrew Canon* of the *Old Bible*; and are therefore, by his own confession, so to be understood, a that they acknowledg'd not any of the *Controverted Books* to belong thereunto. b Some indeed there were in *S. Hilary's* time, who of their owne heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Bookes of c *Wisdom*, d *Ecclesiasticus*, e *Tobit*, and f the *Maccabees*, yet hereby he never intended to give them that *Canonical Authority*, which the g *Law* and *Prophets* had peculiarly reserved to them by *God* himself.

a Ibid. ut suprà Qui ita secundum Traditiones VETERUM computantur.

b Bellarm. de Verb. Dei. lib. 1. c. 20. Sect. penult. Multi VETERUM, ut Melito, Epiphanius, Hilarius, &c. in Canone V. T. exponendo secuti sunt Hebræos.

c Idem. Ibid. ca. 10. Sect. 1. Hi Libri simul OMNES (*Tobia*, *Judith*, *Sapientia Ecclesiastici* & *Maccabæum*) rejiciuntur ab Hebræis.

d S. Hil. loco cit. post enumerationem prædictam. Quibusdam autem VISUM est; additis *Tobia* & *Judith*, XXIII Libros secundum Numerum Græcorum Librorum connumerare: e S. Hil. in Psalm. 127. d Id. in 7. Ca. super S. Matth. e Id. in Psalm. 118. f Id. in Psalm. 125.

g Id. Ibid. Discetes hæc Omnia à Lege, & Prophetis, & Evangelis.

LVIII. *.S.

LVIII. * S. CYRIL Was Bishop of Jerusalem at the same time when S. Athanasius was Patriarch of Alexandria, and S. Hilary Bishop of Poitiers. In the Flower of his Age he was famous in the Church, & being the Author of those ^b Catechistical Sermons or Institutions, which are mentioned by S. Jerome, cited both by Theodoret and ^k Damascen, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the Second General Council at Constantinople he was ^a reckoned for One of the Chief; which render's his Testimonie to be the more considerable with us. The ^b Catalogue then which he gave to his Auditors of the Canonical Books of Scripture, was the same at Jerusalem, that Origen and Athanasius gave to theirs at Alexandria, every way agreeing with other Churches abroad, in the Number and Names of them all. Only the Name of Baruch, (which is not the controverted Book of Baruch,) is added here to Jeremie, because he

* An. Dom.

360.

^b Catecheses ad Illuminatos.

ⁱ Qui Dialogo 2. non nulla affert ex Catechesi 4.

^k Qui Orat. 3. de Imag. quardam citat ex Cat. 12.

^{||} S. Hieronymus de Scriptor. Eccles.

^a Socrat. hist. Eccl. li. 5. c. 8. ^b S. Cyril. Catech. 4. (the same that Theodoret cited) de Sacra Scriptura. Ταύτη ἡ διδασκαλία ἡμῶν ἀπὸ τῶν πατέρων ἡμῶν καὶ παλαιῶν τῶν κατὰ τὴν ἑκκλησίαν, &c. Ea verò docent nos à Deo inspirata V. ac N. Testamenti Scriptura, &c. Καὶ περὶ τῶν ἐκκλησιαστικῶν ἐπιγραφῶν τὰς τῆς ἐκκλησίας, ποῖαι αὐτὴν εἰσὶν αἱ τῆς παλαιῆς διαθήκης βίβλοι, &c. Disce quodque studias ad Ecclesiam, qui nam sint V. T. Libri; neque mihi leges quicquam Apocryphorum—divinas lege Scripturas V. T. Libros XXII, quos LXX duo interpretes transtulerunt. Hos SOLOS meditare, quos et in Ecclesia secundo tuncque recitamus. Multo prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesia Antiquior, qui hos tradiderunt. Tu ergo cum sis filius ECCLESIAE, Leges et Iustitia Patrum ne evertas, contempnasve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, me NOMINATIM enumerante, de operum tui memineris. Legis enim primi MOSIS Quinque Libri sunt, Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Naue. JUDICUM unum cum RUTH Liber Septimus Numero; reliquorum autem Historicorum Librorum 1 et 2. REG. Vnus Liber est Hebraicis. Vnus item 3 et 4. Similiterque apud eos PARALI. POMENON 1 et 2 unus est Liber. ESDRAE etiam 1 et 2 (id est, Nehemia,) unus reputatus. ESTHER (ita saepe computabatur) Duodecimus Liber est; et hi quidem historici sunt. Scripti autem versibus sunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, et CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad hos Quinque Prophetici; DUODECIM PROPHE TARUM Liber unus; ESAIE unus; Et JEREMIAE cum Baruch, Lamentationibus, et Epistola; Deinceps EZECHIEL; tum DANIEL, qui Viceprimus Secundus est V. T. Novi autem, &c.—Reliqui omnes EXTRANEI, Secundoque loco habeantur: et qui in Ecclesiis non leguntur, eos omnes neque per te legas, quemadmodum audisti. Ac de his quidem basileus.

is so often mentioned, and hath so great a part in *that Prophecie*; but *S. Cyril* makes but *One Book* of them both, joyning the *Lamentations* and the *Epistle of Jeremy* with it besides, to complete, (and not to exceed,) the Number of *XXII Books* in all. For howsoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles sometimes different from one another, yet the *Bookes* themselves, and the *Number* of them, were still the same. We have cited *S. Cyril's Testimonie* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to understand him so, as if he meant hereby the *Books of Tobit and Judith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*,) for he read them, and ^a quoted some of them himself, being *Such Books*, ^b that had been of ancient time received in the *Church*, to be read unto the *People*, at their *First Entrance* and *Introduction* to a *Christian life*. By *S. Cyril's* ^c *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certaine private persons (then) went about to bring in, and recommend to the *Church at Jerusalem*, as they had likewise endeavored to doe in the *Church at Alexandria*, and *Other Places* abroad. And whereas he specially exhorteth them here, to ^d *Read the XXII Books of the Old Testament, which the Septuagint translated*, we are further from hence to observe, that although both he at *Jerusalem*, and *Athanasius* at *Alexandria*; together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the *LXX*, whereunto were afterwards commonly ^e added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received into

^a Catech. 6. & Cat.

^g Ex Sap. & Eccl.

^b S. Athanas. Ep.

Paulo ante laudat.

βιβλία ἡ τῶν προφ.

ἰσθῶν, &c. Libri

non quidem in Can.

non relati, sed à Ma-

ioribus nostris Propo-

si, ut Prælegantur his,

qui primam accedunt,

&c.

^c Et nihil ex Apo-

crphis legas. S. Cy-

ril, loco citato.

^d Divinas lege Scrip-

turas, nempe V. T. Li-

bras XXII, quos LXX

Duo Interpretes trans-

lulerunt. Id. Ibid.

^e Neque enim à LXX

Senibus versa sunt sup-

plementa, sicut nec in

Hebraeo codice habentur.

Lud. Viv. in Aug.

de civ. Dei. lib. 18.

c. 31. Supplementum

in Hebraeo non habetur,

sed ex Græca The-

odotionis Editione

transcriptum est. S.

Sen. lib. 1. Bibl. Scet.

2.

into their Churches, that to all the most eminent Books of Religion written in the Greek tongue before *Christ's* time might be put together and contain'd in *One Volume*; ^a yet neverthelesse they were alwayes careful to preserve the Honor of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authority*; A distinction which our and other Reformed Churches are still carefull to keep up at this day.

^a Ita Origines in Ep. ad Jul. Afric. Supplementum Dan. apud LXX Interpretes haberi, & in Ecclesiis legi ait; sed Canonicum esse nusquam asserit; imò disertè negat in locis supradictatis.

LIX. *Athanasius* and *Cyril* were herein followed by all the Bishops assembled together in the * **COUNCEL** of **LAODICEA**, out of *Several Provinces* in *Asia*. Which was a *Council* had in such Reverence and Estimation by *All men* in those elder Ages following, that *The Canons* of it were generally received into *The Code of the Universal Church*, where the year **CCCLXIII** is specified when it was held. *Baronius* in his ^a *Annals* placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronologie;) and ^b *Binus* here followeth *Baronius*, (whom for the most part he transcribes in all his Notes upon the *Councils*) fearing lest the *Book of Judith* should otherwise suffer some prejudice, unlesse the greater Authority of the *Nicen Council* be reckoned to come after this *Laodicean Synode*, and reverse the *Constitution* that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the *Council of Nice* did; but upon what slender grounds they presumed it, we have at large set forth ^d before, and here we

* *An. Dom.*

364.

[†] Titulus apud Dionys. Exignum.

[†] CODEX CANONUM ECCLESIAE UNIVERSAE, à Justiniano Imperatore confirmatus. Infr. num. 90.

^a Baron. Annal. in Append. ad Tomum 4. Cum reperiantur Quinque Canones Laodicensis Concilii eadem continere quae in Concilio Nicano statuta sunt, nec in eis ulla prioris mentio habetur Canonum Nicenorum eadem statuentium, argumentum est, ante Nicen. Conc. ea à Patribus Synodi Laodicensis decreta fuisse, &c.

^b Concil. Tom. 1. ^c In Notis ad Cone. Laodic. Sect. Sub Silvestro Liber Judith auctoritate hujus Provincialis Concilii Laodicensis inter Apocryphos rejicitur, quem (S. Hier. teste) Patres Concilii Niceni velut Sacro-Sanctum in Canonem Scripturae receperunt. Oportet igitur concedere hoc Laodicense ante Nicenum celebratum fuisse; vel saltem, quod dissu inconvenientius est, Catholica Ecclesia Episcopos ea quae de Canonicis Libris in Magno Oecumenico Concilio Magna Consideratione decreta erant, (et magna erat hic Bar. & Bin. inconsiderantis,) convellere. & tetra Barr. auctor fuisse. ^d Num. 54.

place

c Concil. Laodic.
can. 59.

a "Ὅτι ἡ δὴ ἰδιωτικῶς ψαλμοὺς λέγουσιν ἐν τῇ ἐκκλησίᾳ βιβλία, ἀλλὰ μόνον τὰ ἀρχαῖα, &c. "Ὅσα δὲ βιβλία, &c. Quod non oportet privatus Psalmos in Ecclesia legere, aut Libros non Canonicos, sed solos Canonicos veteris & novi T. Hac autem sunt quæ legi oportet v. T. Scripta. 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numeri, 5. Deuterius, 6. Josua, 7. Judices & Ruth, 8. Esther, 9. Regum, 10. & 2. 10. Reg. 3. & 4. 11 Paralip. 1. & 2. 12 Esdr. 1. & 2. (id est Nehem.) 13 Liber Psalmorum, 14 Proverbia Salomonis, 15 Ecclesiastes, 16 Cant. Cantic. 17 Job, 18 Duodecim Prophetæ, 19 Isaias, 20 Jeremias (cum Baruch, Lamentat. & Epistola quæ in Latina versione omittuntur.) 21 Ezechiel. 22 Daniel. Novi autem T. hæc, Evangelia quatuor, &c.

† Θεολογικῶς.

a S. Achan. ubi sup.
S. Hier. præfat. in
Libr. Salom. Ruffin.
in Symbolum.

place this *Synod* of *LAODICEA* in that time and order which the *Code* hath assigned to it. In the last *c* Canon whereof, (which in that *Universal Code* is numbred to be the *CLXIII.*) this *Decree* was made, *a* That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those, which belonged to the *CANON* of the *OLD* and *NEW TESTAMENT*, that is to say, of the *OLD*, *Genesis*, *Exodus*, &c. till we come to the Prophet *Daniel*, which is there made the *XXII* Book; and of the *NEW*, *Matthew*, *Mark*, &c. till we come to the *Revelation* of *S. John*, which for the high and hidden mysteries that are in it, was not then usually Read in their Churches, no more then it is now in Ours. But for all the rest they number them, as we do, and leave all the *Controversed Books* out of their *Accompt*.

LX For the better understanding of which *Canon*, and removing those *Scruples* that be otherwhiles rais'd about it; we are first to consider, 1. That they had an Ancient Custome in the Church to Read unto the People there, not only those Books which were properly and strictly *† Canonical*, but likewise *a* Some Other, which were in honour among them, both for their Antiquitie, being written before *Christ's* time, and for their many good Rules and Examples of Piety, that tended to edification, and the well ordering of Mens Lives. 1. Of the *First* sort were the *XXII* Books, which *Moses* and the *Prophets* left behinde them; these they called *Canonical*; 2. Of the *Second* sort were the Books of *Tobit*, *Judith*, *Ecclesiasticus*, *Wisdom*, and the *Maccabees*, added by the *Hellenists*

to

to the *Old Testament*, and the *Pastor of Hermes*, the *Doctrine of the Apostles*, and the *Epistle of Clement*, sub-joined by some Others to the *New*; And these they called * *Ecclesiastical Scriptures*. 3. There were Other Books yet besides these of a *Third* sort, that divers Private men endeavoured to introduce among the people; which because they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the Fathers utterly forbade to be Read in the Church at all. And these they properly called † *Apocryphal Scriptures*. Those that were of the *Second Rank* had otherwhiles by some particular men the Name of the *Third Sort* given them, but the name of the *First* they never had, till after *this Age*; and even then also, often were they call'd *Apocryphal*, but *Canonical* very seldome; nor were they in those after Ages termed so at all, otherwise then by a popular way of Expression, and taking the word *Canonical* in a larger Sense, then ever the Fathers took it in these Elder times of the Church. 4. Moreover of those *Ecclesiastical Books*, which were permitted to be Read to the people, they had both in this, and in the former Age, Divers Kinds. For in all places they had not one and the same Custome; nor were the Books of *Tolst* and *Judish* only, with the rest of that order, that were written before *Christ* came into the world, allowed to be Read in the Church; but Some Other besides, (*Ecclesiastical* and *profitable Books* also) that were written after his time. To which purpose we have the Testimonie of ^a *Eusebius*, for Reading the *Book of Hermes*, in some Churches; and the Testimonie both of ^b *him* and ^c *Dionysius* ^d the Bishop of Corinth,

* Rust. ibid. *Qua omnia legi quidem in Ecclesia majores nostri voluerunt.* Id. I. bid. Sciendum est, quod & alii Libri sunt, qui non CANONICI sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sap. Salom. & alia Sapientia que dicitur filii Sirac, qui Liber apud Latinos HOC IPSO GENERALI VOCABULO ECCLESIASTICVS appellatur, quo vocabulo non Auctor Libelli, sed Scriptura QUALITAS cognominata est. Ejusd. ordinis, &c.

† Sicut sunt *Alia Petri, Evang. Petri, Apocahp. Petri, Alia Pauli*, apud Euseb. Hist. Eccl. lib. 3. c. 3. Item *Evang. Thom. Math. 2. Andr. ab hæreticis publicè lecta.* Eod. lib. cap. 22. Item, *Scriptura Apocrypha ab hæreticis in publicum produta.* Apud eund. lib. 4. c. 21. ex *Henao.*

^a Euseb. Hist. Eccl. 1. 3. c. 3. *Novimus Librum Hermetis quidam Pastor publicè Lectum fuisse in Ecclesia.* b Id. lib. 3. c. 13. *Novimus hanc Epistolam Clementis & Olim & nostrâ aetate in plurimis Ecclesiis communiter legi solere.*

^c Apud. eund. l. 4. c. 22. *Celebravimus diem Dominicum, & Admonitionis gravâ (addit Eusebius antiquo more) & legimus & semper legemus priorem Clementis Epistolam ad nos Scriptam.* ^d Antiquus Scriptor. *Eloquentia magna & industria nomine à S. Hieronym. Laudatus in lib. de Script. Eccl.*

e Athan. ubi supra
 διὰ τὴν ἑξῆς
 ἡλικίαν τῶν Ἀποστό-
 λων, καὶ τὴν Ποιήσαν.

f καὶ ἡμεῖς, &c. Ne-
 que inter Canonicos ne-
 que inter Ecclesiasticos
 ullomodo videmus inter-
 mittantur Apocryphi.

a. Num. 58:

b Ieremias, καὶ Ba-
 ρουχ, ὅτι οἱ καὶ ὁ
 ἐκείναι Can. cit.

c Sup. num 49. Je-
 remiæ cum Threnis et
 Epistola unum sunt.

for Reading the *Epistle of Clement*, in other Churches, when they met together *publicly* to celebrate the *Lord's Day*. And to the same purpose we had the Testimonie of *e Athanasius* in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in proceſſe of time much augmented,) and the *Book* that was called *The Pastor*. All which being *Ecclesiastical Writings* and usefull for the instruction of the people, were put into a *Division* or *Class* by themselves, and cleerly distinguished f both from the *Canonical*, and from *Apocryphal Books* properly so termed. 5. But when among this *Ecclesiastical Classe* some other men had in divers places brought in and mingled those *Books* that were meerly *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*, from hence it was, that the *Fathers* in the *Council of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publicly to be *Read* unto the people in the *Church*.

LXI. Yet against our producing of this *Canon*, it is alledg'd, that *Baruch* is added in the *OLD Testament*, & the *Apocalyps* left out in the *NEW*. For Answer whereunto, we say First, (as we did before to the place a in *S. Cyril*,) that this is not the *Book of Baruch*, which standeth separate by it self in the Rank of those that be *Controverted*, but an b *Exegetical* or fuller *Expression* only of what is contain'd in the *Book of Jeremie*. And so *Origen* express'd it when he said, c that *Jeremie*, with the *Lamentations*, and with his *Epistle* made but *One Book*; (that *Epistle*, therefore must be contain'd and written in that *Book*, as it is in the *XXIX Chap.* of his *Prophecies*;) where-

u. 10.

unto ^a *Ahanasius* and *Cyril* have added *Baruch*, (like as the *Council at Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch's* Name is famous in *Jeremie*, whose *Disciple* and ^b *Scrive* he was, suffering the same *Persecution* and ^c *Banishment* that *Jeremie* did, and ^d publishing the same *Words* and *Prophecies*, that *Jeremie* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that follow'd *Origen*, did not only (after his Example) joyn the *Lamentations* and the *Epistle to Jeremie*, but the Name of ^e *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of XXII *Books* only, is clear,) then what was inserted concerning *Baruch* in the *Book of Jeremie* it self; (for otherwise they must have augmented their *Account*, and added *One Book* more to their Number, which they never do :) Nor could *Card. Bellarmine* take these *Fathers* in any other sense, when he confessed and said, (though afterward he agreeth not with his own words,) * "That neither any Ancient Councils nor Pope, nor Father, in Reciting the Books of holy Scripture, had made any peculiar mention of this Prophet *Baruch* by himself: which would be false, if either the *Council of Laodicea*, or *Ahanasius*, or *Cyril of Jerusalem*, had not by the *Mention* that they make of *Baruch*, understood those passages of him which are comprehended in the *Book of Jeremie*, written in *Hebrew*, but that other *Distinct Book*, which is now extant under his Name, and was first written only in the *Greek Tongue*; A *Book* so different in the present Editions from the *Old Latin Translation*, that we have no assurance, whether there be a true *Copie* of it, or no; and therefore † *S. Hierome* would not meddle with it.

a *Epistola Pafch.* supra citat. *Jeremias* Et una cum illo *Baruch*, *Lamentationes*, Et *Epistola*.

b *Jer.* 36. 4.

c *Jer.* 43. 6, 7.

d *Jer.* 36. 8.

e Nisi vitium sit in Græco Conc. Laodicensi Codicis, nam in Latino (qui ante versionem Genitani Herweni extabat) ista omnia nomina prætermissa sunt, & Jeremias solus ponitur. *Isid. Merc. Merlinus & P. Crab.*

* *Bellarmin.* de Verbo Dei, lib. 1. cap. 8. De Libro Baruch controversia fuit, et esset, tamen quid non invenitur in Hebraeis Codicibus, tamen etiam quia nec Concilia antiqua, neque Pontifices, neque Patres, quos supra citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ discretis verbis meminerunt.

† *S. Hier.* præf. in Jerem. Librum autem Baruch, qui apud Hebræos nec legitur, nec habetur, prætermittimus. Item præf. in Comment. quibus Jeremiam exponit. Libellum Baruch, qui vulgo Editioni LXX copulatur, nec habetur apud Hebræos, et Pseudo-Isidorus Epistola Jeremias nequaquam confusi differendam.

a. Conc. Laodic. loco citato. Quod non oportet privari Psalmos in ECCLESIA LEGERE. c. Hec autem sunt quae LEGI oportet. &c. b. S. Hier. in Prol. galeat. Tot h. dei Sacramenta quot verba. c. Liturg. Eccl. Angl. in Calend. & praefat. How the 1st of the holy Scripture (besides the Psalter) is appointed to be read. The old Test. &c. except certain Books and Chapters which be least edifying. &c. The New Test. except the Apocalyp. &c.

a. Justin. Mart. in Dial. cum Tryph. Irenaeus l. 5. contr. haer. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys. Alex. apud eund. l. 7. c. 13. & 24. Clem. Alex. lib. 2. paedag. cap. 12. Origen. in 1. Psalm. Eusebius in Chron. Aθαν. in Synops. Epiph. n. haer. 51. Chrysost. in 1. Psalm. 51. Basil. Gr. Naz. & Cyrillus. b. Epiph. loco citato, & haer. 54. c. Terent. lib. 4. contra Marcion. d. S. Aug. de haer. cap. 30. e. Euseb. lib. 7. hist. Eccl. c. 25.

LXII. Then, as to the leaving out of the *Apocalyp.* (which is a Second Exception against this *Canon* of *Laodicea*;) though the Question between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Testament*, (wherein we all agree,) yet we have thus much to say for the *Council*. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare ^a *what Canonical Books* were publickly to be *READ* among them in the *CHURCH*, where because their *Custom* was not usually to *Read* the *Apocalyp.* therefore they forbore to *Name* it. 2. That this *Custom* was not grounded upon any *Opinion* they had, as if that *Book* were *no* part of the *New Testament*, but because it was so replenished with *abstruse* and *hidden* ^b *Mysteries*, as that (few or none being fit and able Persons to *Explain* it,) the people would receive the *lesse* instruction and *edifying* by it; which is the reason that in our ^c *publick Calendar* for *Reading* the *Books* of the *New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they ^a of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles *Reading* *Divers* parts of it in our *Publick Service*. 3. It is altogether improbable, that the *Fathers* of this *Council* should absolutely reject that *Book* out of the *Canon*, when it was in their ^b own time (as it was also ^c before and ^d after their time) held an *Heresie* to reject it: For though some few men in the *Greek Church* were not always so well satisfied concerning the *Author* of this *Book*, but ^e doubted whether it was *S. John* the *Evangelist*, or some other *Apostolical* *Writer* of that *Name*; yet as the *Reasons* which they brought for themselves were of little weight, so they were at all times opposed and answer'd by the *Greater*

Part

Part, and the most considerable *Persons* of the Church; whereof there cannot *One* be nam'd that ever suffer'd the *Authoritie* of the Book to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Testament*, or no, without *censuring*, and *condemning* them, that did so. 4. Lastly then, The Omission of this Book in the *Canon of Laodicea* (if yet the Omission be not rather in the *Copies* that we have of it, then in the *Canon* it self; for in some * *Copies* the *Epistle to Philemon* is left out, as well as the *Apocalyps*;) can be no just plea for the *Authoritie* of those Books, which the *Council of Trent* hath lately annexed to the *Canon* of the *Old Testament*, for though *neither* of them be here nam'd, yet it is one thing not to be nam'd in the *Canon of Laodicea*, and another thing to be excluded out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common consent of the *Fathers* and *Churches* abroad, (which are the best *Interpreters* of what they decreed, rejected, or acknowledged, in this *Synod* of the *Asian Provinces*;) the *Apocalyps* if it were not usually read to the people, yet it was publicly receiv'd as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in those places, where they were allowed to be Read, nor at *Laodicea*, where for the Reasons afore mentioned they thought meet, at that time, to *Forbid* them.

LXIII. Some other Exceptions there are against this *Council*, which will give us no great trouble to answer. As First 1. That it is not so certain whether there be any such *Canon* or *Catalogue of Scripture-Books* in it, or no; for in the *Latin Translation*, ^a which *Dionysius Exiguus* made of that *Council*, it is omitted; and in the *Roman* ^b Code there is no particular Recital of those Books to be seen; nor hath

Gratian

* In Codice Joh. Tili.

^a Codex Can. Eocl. Dionysii Exigui.

^b Codex Can. Eocl. Romanus.

Gratiani decret.
 † Codex Can. Eccl.
 Universæ.
 a Qua psallere & le-
 gere in Ecclesiis con-
 veniat. Quod non o-
 portet plebeios psallere
 in Ecclesia cantare,
 nec Libros præter Ca-
 nonem legi; sed SOLA
 Sacra Volumina V. &
 N. Testamenti. Reg.
 162. in Cod. Dion.
 & Can. 59. Conc. La-
 od. in Cod. Rom.
 b Baronius & Binius
 ubi sup. Alph. à Ca-
 stro lib. 1. c. 2. contra
 hæc. Georg. Ederus
 in Oecon Bibl. lib. 1.
 Tab. 42. Costerus in
 Enchirid. cap. 1. Bel-
 larm. de Verbo Dei,
 li. 1. c. 20. Sect. Enu-
 merantor. Mele. Can.
 li. 2. ca. 11. Lindanus
 ubi suprà. Et alii
 complures.
 c Amb. Cathar. o-
 puscul. de Scr. Cano-
 nicis. Vehementer su-
 spicior fuisse hos Libros
 à Scholis quibusdā Se-
 motor. &c.
 d Bellarm. lib. 2. de
 Conc. c. 8. Laodicenū
 verò Concilium fuit
 Provinciale, Episco-
 porum XXII. & non
 confirmatū à Pontifice.
 e Prima hujus Syno-
 di verba Sancta Syn-
 odus quæ apud Laodi-
 ceam Phrygiæ Parati-
 ana convenit ex di-
 versis Provinciis sive
 Regionibus Asia.

Gratian, enter'd it into his Decree. But in these matters the Greek Copies are to be trusted before the Latin, and the Universal † Code before the Roman; In all the Several Editions of the Councils both Greek and Latin set forth by Mercator, Merlin, Crab, Surius, Tilius, Binius, and those that we find in Balsamon and Zonaras, this Canon is to be read at large; and should we rest our selves either upon the Roman Code, or the Code of Dionysius Exiguus, we shall be to seek for all the 8. Canons of the Council of Ephesus, the 3. last Canons of the First Council at Constantinople, and the 2. last Canons of the Council at Calcedon, which which are all cut off and left out in both those Codes, as well as this Canon of Laodicea is; the ^a Preface and Title whereof they have suffered nevertheless to stand still; and yet that Preface and Title refer to the Books of Scripture, that follow in all other Copies and Collections of the Councils whatsoever; which is so clear an evidence for us, that generally this Council is ^b given us, and confess'd to be upon our side. 2. Only Catharinus, having nothing else to say against it, suspecteth, that this LIX Canon of this Council ^c hath been larger then it is, and that the Bookes now controverted have been taken out of it, though in the mean while he knowes not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the Fathers Writings, that numbred these Books of the Ancient Testament, as the Fathers of Laodicea did. 3. The last Exception therefore against them is, That they were but a ^d Provincial Council, and of very little Authority in the Church, having never been confirmed by the Pope. But there is no part of this Exception true. For First, it was a Council that consisted of ^e Divers Provinces or Regions of Asia; which makes

makes it greater then any ^f Provincial Synod. Secondly, it was alwayes held to be of a great Veneration and Authority both in the Greek and in the Latin Church. And Thirdly although * the Oriental Councils in those dayes needed no Confirmation from the Pope, (who claim'd no such jurisdiction then, as he did in after ages, over those places that were out of his owne ^a Limits;) yet that among other Councils of the East, the Popes Received this in the West, and acknowledged the Canons of it to be a Part of those Ecclesiastical Rules, whereby both themselves and other Bishops were to be guided, we find it manifest in ^b the Letter that Pope Leo the 4th sent to the Bishops of Britannie; For in those Elder times the Code of the Universal Church govern'd them all; And into that Code was this Synod of Laodicea taken not only by the Sixth General Council of Constantinople in ^c Trullo, (the Canons whereof have otherwhiles some ^d Exceptions made against them,) but by the 4th General Council likewise of ^e Calcedon; and the Imperial ^f Law of the Emperor Iustinian, besides divers other Testimonies set forth to that purpose by the Two Learned Antiquaries ^g Lefschaffier, and ^h Jusfel; whose Reasons herein are so clear and convincing, that as no just Exception can be taken to them, so are they freely acknowledged to be such, & highly mag-

^f Bel. lib. 1. de Conc. cap. 4. Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNUS PROVINCIAE, quibus praest Metropolitani, sive Archiepiscopi. ^g Binius ex Baronio, Not. 1. in Lacd. Concil. Hoc Concilium antiqua nobilitate celeberrimum, Graecorum atque Latinorum Scriptis celebri memoria commendatum fuit. * Ancyr. Neocæs. Gangr. Antioch. &c. ^a Conc. Nicen. can. 6. ^b Can. de Li' el. Distinct. 20. Non convenit aliquem judicare & Seraphorum Conciliorum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur judiciis, sunt STATUTA Can. Apost. Nicen. Ancyran. Neocasar. Gang. Antioch. LAODICENSIMUM, &c. ^c Can. 2. Obsequiamus etiam Canonem, qui à S. Patribus nostris expressi sunt. (1.) a-318. Sanctis ac divinis patribus, qui Nicæa conveniunt, iisque qui Ancyræ, Neocasar. Gangr. Antioch. atq. iis etiam qui in LAODICEA Phrygia, &c. Ad hæc Basilion. Hujus presentis Canonis perpetuo recordare. ^d Melch. Can. lib. 1. c. ult. Baron. Tom. 8. ad An. 692. & illum transcribens Binius, ad istud Concilium quinifertum. ^e Act. 4. Act. 11. & Act. 13. ^f Novel. 131. ^g Lefschaffieri opusc. in Consult. de Controversia inter Papam Paul. 5. & Remp. Venet. ^h Chr. Jusfelli præfat. in Cod. Eccl. universæ, & Testim. præfixa atque ordine recensita ante Cod. Dion. Exigui.

nified.

ⁱ Is qui Apologiam pro Pontifice ſcripſit ad verſus Conſultationem Leſchaffetrii. *Conſultator de Concilio Ordine et Autoritate feliciter diſſerit, tenebras diſſipat, nodos enodas, &c.* quo

nomine non exiguum cum apud Omnes, tum maxime apud Theologos inivit gratiam, in planis ſint ingrati. Item, Apologeticus ſuper Decreta Greg. 7. Tom. 7. Concil. Edit. Biniana, part. 1. pag. 469. Paris. Impreſ. Præterea Sancta et Veneranda Synodus Chalcedonenſis etiam Provincialia Concilia ante ipſam tranſacta canonizasse non Dubitatur, id decernens, Cap. 1. Regulas Sanctorum Patrum per ſingula nunc uſque Concilia conſtitutas proprium robur habere Decrevimus. *Hæc autem Concilia ante ipſum CHALCEDONENSE legantur fuiſſe Ancy. Neocaſar. quæ et Nicæno Concilio antiquiora traduntur, Item Gangr. Sard. Anicb. LAODICENSE; Ergo eadem et in CHALCEDONENSI Synodo non dubitatur eſſe roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Diſponendas Eccleſias in Regno ſuo, Roma tradiſſe legitur.*

An. Dom.

374.

a Epiph. hæz. 8. contra Epicur. & Her.

76. contra Anomæos.

b 1d. lib. de Mens. & Pond.

Habent Hebraei XXII Literas, &

quibus V. duplicantur.

Quæ ratione quum

XXII Libri numerantur,

XXVII reperiuntur, quid ex illis Quinque

geminetur: puta

Liber Ruth cum Iudicum

Libro coniungitur, et unus ab Hebraeis

conſertur, 1^o Paralip. cum poſteriore, &c.

Peracta Enumeratio concludit. ^c Ew.

ἀριθμοῦν οὐ γὰρ εἰς αὐτοὺς ὁ ὁσίων, &c.

Completi itaque ſunt XXII Libri juxta Numerum XXII, apud

Hebræos Elementorum. c 1d. Ibid. Sunt in ambiguo. Et exempli gratiæ proferet, Sapientiam

Sirach et Salomonis (inter cæteros), Qui Libri (inquit) eſſe utiles ſunt et commodi, tamen in Numerum

Receptorum non reſeruntur, neque in Arcam Teſtimonii reſpoſiti fuerunt. ^d Which yet is not to be underſtood of the ſiſt Ark before the Captivity, but of another that reſcinded it after. Vide

Num. 105.

cal.

nified by ⁱ them, that ſtiled themſelves the *Popes Apologiſts*. And this maketh the *Council of Laodicea* to carry with it the force and authority of an *Oecumenical Synod*, by which it was firſt Received and *Approved*, and afterwards Numbred with all the Reſt in the *General Code of the Church*.

Item, Apologeticus ſuper Decreta Greg. 7. Tom. 7. Concil. Edit. Biniana, part. 1. pag. 469. Paris. Impreſ. Præterea Sancta et Veneranda Synodus Chalcedonenſis etiam Provincialia Concilia ante ipſam tranſacta canonizasse non Dubitatur, id decernens, Cap. 1. Regulas Sanctorum Patrum per ſingula nunc uſque Concilia conſtitutas proprium robur habere Decrevimus. *Hæc autem Concilia ante ipſum CHALCEDONENSE legantur fuiſſe Ancy. Neocaſar. quæ et Nicæno Concilio antiquiora traduntur, Item Gangr. Sard. Anicb. LAODICENSE; Ergo eadem et in CHALCEDONENSI Synodo non dubitatur eſſe roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Diſponendas Eccleſias in Regno ſuo, Roma tradiſſe legitur.*

LXIII. S. EPIPHANIUS the Biſhop of Salamine or Conſtance in the Iſland of Cyprus, wrote his *Books againſt Hereſies* about Ten years after the time of the *Laodicean Council*. ^a There and ^b elſewhere (thrice in all for failiſg) he numbred the *Books of the Old Teſtament*, as *We* do now, and as the *Fathers of the Chriſtian Church* had done before him, to be *neither more nor leſſe* (if the *Five double Books* be reduced to the *Hebrew Account*) then XXII. Of *Tobit*, *Judiſh*, *Baruch* and the *Maccabees* he maketh here no mention at all, nor any where elſe beſides. Of the *Wiſdom of Salomon*, and the *Wiſdom of the Son of Sirach* he declareth expreſſly, not only that they be both ^c *Doubtful Writings*, but ^d *that they are not to be counted within the Number* of the *Holy Scriptures* (how uſeful and profitable ſoever they might be beſides,) *having never been put into the Ark of the Covenant*; ^e *where all the Books were, that may be acknowledged by us to be Canonical*.

ἀριθμοῦν οὐ γὰρ εἰς αὐτοὺς ὁ ὁσίων, &c. Completi itaque ſunt XXII Libri juxta Numerum XXII, apud Hebræos Elementorum. c 1d. Ibid. Sunt in ambiguo. Et exempli gratiæ proferet, Sapientiam Sirach et Salomonis (inter cæteros), Qui Libri (inquit) eſſe utiles ſunt et commodi, tamen in Numerum Receptorum non reſeruntur, neque in Arcam Teſtimonii reſpoſiti fuerunt. ^d Which yet is not to be underſtood of the ſiſt Ark before the Captivity, but of another that reſcinded it after. Vide

Num. 105.

cal.

cal. And it need's not trouble us, if ^a Card. Perron, and ^b Greiser the Jesuite, here object Epiphanius against himself, and say, that in his disputation ^c against *Aetius* (who was the Master of the *Armenian Hereticks*) he followeth the *New Account* of the *Roman Church*, and rangeth the *Two Books of Wisdom* and *Ecclesiasticus* among the rest of the *Divine* and *Canonical Scriptures*. For first, this is not true, that every *writing*, which he otherwhiles calleth *Divine*, (as in another ^d place he doth the *Apostolick Constitutions*) in a large ^e and popular sense, must presently be taken in a *Strict* and *Proper* sense to be *Canonical Scripture*; between which *Two* there is a great difference. A *writing* may be said to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unless it be *Divinely inspir'd*, as the *writings* of the *Prophets* were in the *Old Testament*, and of the *Apostles* in the *New*. And therefore *S. Epiphanius* not placing these *Two Books* among the *Prophets*, but putting them in a *Rank* and *order* by themselves, after the *Prophets* and *Apostles* both, cannot ^a otherwise be understood, but that he intended them as *writings* of an *inferiour Classe* to the former. 2. For Secondly, why did he els reckon them behind the *Apocalyp*, when they were in order of time written before all the *New Testament*? And 3. Thirdly, Why did he not adde *Two* more to his *Number* of *XXII* (or *XXVII*) whereunto he confines *all* the *Books* of the *Old*? But the *Truth* is, that he alledgeth both these

^a Du Perron Repl. lib. 1. c. 50. pag. 448. Quod Epiphane dispute contre Aetius, il fait la supputation ACCESSOIRE de l'Eglise, & met l'un & l'autre livre (les Deux Sapiences) entre les Ecritures Divines & Canoniques. ^b Similiter Greiser. Def. h. 1. c. 14. Nullam hic ponit differentiationem inter Genesis aut Evangel. S. Johannis, & Sapientiam Salomonis. ^c Epiph. hares. 76. contra Aetium Quod si regeneratus esset à Spiritu Sancto, & à Prophetis atque Apostolis edoctus, oportere diligenter inquirere à GENESI usque ad tempus ESTERAE, per XXVII Libros V. T. (ab Hebraeis ad numerum XXII redactos.) per IV Evangel. XIV Epist. S. Pauli, per ALIA Apostolicas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypsin S. Johannis; Perque Sapientiam quae dicitur Salomonis, & quae appellatur filii Sirach, atque

ad id per Omnes Divinas Scripturas, atque per illas condemnare. ^d Id. Hares. 80. Ex talis dictione, &c. διὰ τὴν ἀποκάλυψιν. Has autem Constitutiones inter Apocrypha ponit Hares. 70. ^e Canon lib. 5. c. 5. Sect. Ac primus. Epiphanius hares. postrema resellenda, Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus quae in SACRIS BIBLIIS Scriptae NON SUNT. Sed ALIA est illa cum Veritas ipsa LIMATUR in Dissutariis Subtilitas; ALIA cum OBITER & IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Septentes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut EOS SOLO, qui SPIRITU DICTANTE scripsi sunt Libri, SACROS & CANONICOS appellamus. ^a Videnam, &c.

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and other the like writings (which were never receiv'd into the Canon of the Bible,) the more to confound, and thame the Heretick Arius, who could not any way defend himself, either by the Authentick Records of the Old and New Testament, or by Other Divine Writings, that were sometimes Read and us'd in the Church.

An. Dom.

375.

a Philoc. c. 3. Διὰ τὴν καὶ τὰς θεοπνευσταβίβλιας Quare XXII Libri Divinitus inspirati? Resp. Quoniam in Numero ὁ λόγος, &c. Neque enim ignorandum est quod V. T. Libri (ut Hebraei tradunt) Viginii & duo, quibus equalis est numerus Elementorum Hebraeorum, non absint. Ut enim XXII Littera introductio ad Sapientiam, &c. in ad Sapientiam Dei, et Rerum motuum fundamentum sunt & Introductio Libri Scripturae Duo et Viginii.

b Bell. de verb. Del.
lib. 1. cap. 11. de Li-
bro TOBIÆ. S. Ba-
silii in oratione de A-
varitia, Sententiam
ex Tobia Descriptam
DIVINUM PRÆ-
CEPTUM appellat.

LXV. In this time lived S. BASIL the Great, Archbishop of Casarea in Cappadoce; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of XXII. Books; belonging to the Canon of the Old Testament. For in ^a the *Philocalia*, or hard places of Scripture, gathered by Him and S. Gregory Nazianzen out of Origen's Works, he propoundeth this Question, and answereth it as Origen had done before. That which Card.^b Bellarmine objecteth out of S. Basil for the Canonizing of the Book of *Tobit*, is neither to be found in *Tobit*, nor in S. Basil. ^c S. Basil faulteth the *Rich Man*, because he had no regard to the Precept (let it be as Bellarm. addeth, The Divine Precept,) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee. And, Break thy Bread to the Hungry.* But of these Three Divine Precepts; the ^d Two First are in the Proverbs, and the ^e Third in *Esay*; where the Cardinal might have found them without turning to *Tobit* for them. Such another Testimony it is, that ^f Coccius hath sought out in ^g S. Basil for the Canonizing of the Book of *Wisdom*; *In that time, the prudent Man shall keep silence, because it is an evil time*; which S. Basil calls the saying of a Prophet. And so do we: For we finde it intirely in the Prophet ^h *Amos*; but in the Book of *Wisdom* neither can ⁱ Coccius finde it, nor any body else.

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As little to the purpose are the other Objections that they ^a bring in favour of *Ecclesiasticus*, which they say ^b *S. Basil* believed to be written by *Salomon* himself. But they cite us such Books of *S. Basil*, as either be none of his, or else have no such matter in them. For in his own ^c Works he acknowledgeth no more then *Three Books of Salomon*, and nameth them, the same that we do.

LXVI. To him we joyn *S. GREGORY NAZANZEN*, surnamed The *DIVINE*, *S. Basil*'s Contemporary, and Companion with him in his Studies. Who not only in the ^d *Collections* out of ^e *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so ^f intituled it,) hath clearly delivered himself, touching all the *Authentick, True, and Genuine Books of Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule & Square*, that herein the *Christians* are to follow; & counting onely *XXII Books*; whereof He Numbereth *XII* to be *Historicall*, & *V Metricall*, & *V Propheticall*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judi*, or those that follow in the *New Catalogue*: which can therefore have no other place in his Account, then among * those that are not *Canonical*

¶ Id. Ibid. Ne tua Codicibus fallatur Mens alienis, (Namque adscriptiis multis, f. h. i. e. vagantur.) Legitimum hunc habes Numerum à me. Lector amice.

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OR

^a Can. loc. lib. 2. c. 11. Bellarm. de yer. Dei, l. 1. c. 14.
^b Citant Basil. contra Eunomium lib. 4. & Reg. tufidis disput. c. Basil. hom. 12. in princip. Proverb.

An. Dom. 376.
^d Philoc. ut sup. n. 65
^e In quo Excerpta habentur stud. ossi mista, Gr. Naz. Ep. ad Theodorum Episcopum. f. Id. De veris & genuinis Libris S. Scripturae divinitus inspirata; in Libro Carm. d. X. v. m. &c.

Suscipe Sanctorum Numerum, Nomenque Librorum.
Et primum historicos his Sexus Ordine, Quorum
Primus adest Genesis, dein Exodus, atque Levites,
Et Numeri, Legisque iterum repetita voluntas,
Hic Josue, Cuiusque Ruth Moa'itis sequuntur.
Hinc Numeri, Deuterusque, tenens Gestas inchoa Regum.
Undecimo Annales ventant, est Ultimus Esdra
Sunt quoque Carminei Quinque; Horum primus Job est;
Proximus est huic David Rex, Et Tres Salmonis,
Scilicet Ecclesiastes, Et Proverbia, Cantus.
Post hos Sanctorum mox Quinque Volumina vatum;
Ex quibus his Sex Libro retinentur in Uno;
Osee, Et Amos, Michas, Joelque, et Nasai;
Abdias, Et Nahum, Abner, Et Sophonias,
Aggaeus, Zacharias, Et Malachias.
Hi primum Librum; tenet Isaiæ Secundum;
Post hos Firmus Maris de ventre vocatus;
Ezechiel Domini Robor; Daniel, et supremus.
Hac veteris Septem ac Ter Quinque Volumina Passi
Bina Et Viginti Solymorum Elementa figunt.

* Id. Ibid. Si præter hos quid est, ne germanum putes.

^b Card. Perron. Re-
pliq. l. r. c. 50. p. 448.

^c Num. 56.

^d Du Perron. ib.

^e Du Perron, ib.

An. Dom.

378.

^b S. Hieron. Ep. ad
Magnum. Nescio quid
in illis primum admi-
rari debeat Eruditio-
nem Seculi, an Scien-
tiam S. Scrip.

^c Apud Balsam. pag.
3082. edit. gr.—lat.

^d S. Amphilech. Ep.
ad Seleucum. inter
Canonicas Epistolas
à Balsamone Notat.

or *Legitimate Parts of the Bible*. Against this evident Testimony of *Nazianzen*, there is nothing objected, But 1. That ^b he omitteth the *Book of Esther*, which we have answered ^c before; and 2. That he ^d alledgeth the *Book of Wisdom*, which neverthelesse will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue* of the *True Scriptures*, is ^e *falsely imposed upon him*, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing: But we have little reason to believe him upon his own word, wherein we finde him so often failing.

LXVII. Conform to the Testimony of *S. Basil*, and *S. Greg. Nazianzen*; is the *Canon* of *S. AMPHILOCHIUS*, the Metropolitan Bishop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. ^b *S. Jerome* sayes, 'That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle* of *Amphilochius* is ^c extant, written to *Seleucus* in *Jambick Verses*, wherein he exhorteth him to the study of *Piety* and *Learning*, both *Humane* and *Sacred*. But among the *Sacred Writings* he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermix'd, which do not properly belong unto them; and therefore that due heed be taken to distinguish well ^d between these *Three sorts of Books*. After this Ad-

Quin maximè hic quique convenit se discere,
Non tuiè CUIVIS esse credendum LIBRO,
Qui BIBLICI prænomen augustum ferat.
Quandoquè FALSO nominati sunt Libri:
QUIDAM INTERMEDIi vel propinqui terminis
(Ut sic loqueri) sunt Veritatis Dogmati.
(intelligit sine Dubio Tobie, Judithæ
& similes, quos Ecclesiasticos appellamus.)
QUIDAM SPURII, Periculosèquè admodum
Læquam Notha, sive adulterina Numismata

monition he reckoneth up for the *Books of the OLD Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him;

him; and addeth,
that other whiles
the Book of *Ezra*
was named with
them; (of which
I have given an
account before;)
But *Other Books* he

Nameth None; Concluding (after the Recital of
those Books that appertain to the N. T.) ^a That this is
the MOST TRUE
and CERTAIN
CANON of the
DIVINE SCRIP-

TURES. To which ^b he that wrote the *Expurgatory*
Index of Rome, & ^c *Gretser* the Jesuite, will needs make
the World believe that *Amphilochius* added the Book
of *Wisdom*, when in his Enumeration of *Salomon's*
Books, between the *Proverbs* and *Ecclesiastes* that Ad-
dition (as they say) is manifestly to be seen. But here-
in they abuse both themselves and their Readers. For
though the ^d *Latin Translator* nameth *Wisdom* after
the *Proverbs*, yet he cannot mean the Book of *Wisdom*,
(unlesse *Salomon* wrote Four Books, whereof both
^e *Amphilochius* and that ^f *Latin Translator* himself
lay expressly, that he wrote no more then Three,) but
must be understood (as ^g *Melito* was before) to
have added that Word as an Exegetical Expression
only of the *Former*. And if we consult the ^h *Greek*
Text, there is not so much as the Name of *Wisdom* in
it, more then that *Salomon* is called a Sage or Wise
Person; which he may well be, without being the
Author of a Book that was written many hundred
years after his time. But the ⁱ Translator of this
Poem (which was sometimes attributed to *Gr. Nazi-*
anzen, because it was so like to *his*) that rendred the

Inscriptionem Regis equidem habentis
Sed Materia ratione vinctissima.

(intelligit Apocryphos proprie sic
dictos, de quibus supra num. 10.)

Ut ergo liquidum hoc nobis, tibi SINGULOS
DIVINITUS INSPIRATOS nuncrabo Libros
Primumque Prisci foderis Scripta elevar.

(Enumerat autem Omnes qui prius à
Nazianzeno enumerati sunt,) & addit,

Adjiciant istis Deinde ESTER al. qui.

— ἔτ' ἀμφοτέρω.
Κάτω δ' ἐν τῷ θρονέοντι παύει.

— hic est Voluminis
DIVINITUS Dati CANON certissimus.

^a Id. Ibid.

^b Joh. Mar. Bras. in
Indice Rom.
^c Gretf. Def. l. 1 c. 13

^d Trefq; Salomonis;
Proverbia (Sapientia)
Ecclesiastes, Cantico-
rum Cantica. Ex ver-
sione Herveti.

^e Τρεῖς δ' αὖ σλα-
μῶντες. Amph. lo. cit.
^f Ut supra, Trefq;
Salomonis.

^g Suprà. num. 47.

^h Amphiloch, ibid.
Τρεῖς δ' αὖ Σολο-
μῶντες ὡς σοφῶ, πα-
τριμῶν, Εκκλησια-
στικῶ, Λογικῶ δ' αὖ τῶν
ἀσκητικῶν.

ⁱ Jacob. Billius a-
pod Nazianzenum
sic vertit. Salomonis
etiam Tres Libros, Pa-
roimias, Ecclesiasten,
Canticorum Cantica.

Greek

Greek Words without any such addition of *Wisdom*, hath been held to be as knowing and as wise a Man, as *Gentian Hervet*; and *c Pineda* (whose acknowledgement we have to the same purpose,) as confiderate in what he said, as ever was *Greiser*; or the *Author* of the *Roman Purge*.

c Joh. Pineda in Ecclesiasten, præfat. cap. 2. Sect. 19. *Itemque* evidenter confirmatur Testimonio Amphilechii Episcopi Iconii, qui in Carmine de SCRIPTURÆ LIBRIS LEGENDIS, ckm TRES Salomonis Libros numeret, tamen Sapieniam statim post Proverbia (in versione Herveti) simul cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapieniam esse IPSA PROVERBIA, nisi Quaternarium Librorum Salomonis Numerum velis efficere.

An. Dom.

380.

LXVIII. About this time S. PHILASTRIUS the Bishop of *Bresse* in *Italy*, and one of the *Fathers* in the Council of *Aquilea*, wrote his *Book of Heresies*, mentioned by *a S. Austin*. Wherein besides the *General Censure* which he gives of *b Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain sort of *c Hereticks* in particular, for using the *Wisdom* of the *Son of Sirach*; a sign that he accounted not the *Book* to be *Canonical Scripture*.

a S. Aug. in lib. de Hæref. Epist ad Quod vult Deum. *b* Philastr. de Hæref. cap. de Apocryph. Statutum est ab Apostolis & eorum Successoribus, non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas, & Evangelia &c: *c* Id. de Hæref. Prodiant. Hi Sapienæ Libro utuntur Syrach illius, qui scriptus post Salomonem, id est, post multa tempora, Librum unum de Sapienæ.

d An. Dom.

390.

LXIX. To these we may adde *d S. JOHN CHRYSOSTOME*, the Patriarch of *Constantinople*, and a Man most exact in the Study and Knowledge of the *Sacred Scriptures*. Who in his *Sermons* upon *Genesis*, acknowledgeth no other *Books* of the *Old Testament*, then what were first written in the *Hebrew Tongue*. The *Books* therefore that were afterwards written (first) in the *Greek Tongue*, (as all the *Books* were, that are now in Debate;) were with him no *Canonical Books* of that *Testament*. And again, in one of his *Sermons* upon the *a Epistle* to the *Hebrews* he reckoneth those *Books*

e S. Chryf. homil. 4. in Genes. πῶσαι αὖ τοὶ θεοὶ βίβλοι τῆς παλαιᾶς διαθήκης. Ἰὴ ἱερωτέρων γὰρ ὅτι ἐξ ἀρχῆς ἦσαν σωτὴρ γενέσθαι, καὶ τὰ τοῦ πάντες αὖ ἡμῶν ευνοῦσθαι. *Omnes Divini Libri V. T. primis Hebr. lingua scripti fuerunt, & hoc omnes nobis sum salutem.* *f* S. Chryf. hom. 3. in Ep ad Hebr. Ἐπεὶ οὖν αὐτοὶ οὗτοι, &c. Ἄλλων τινος οὐκ ἐνὶ τῷ ἱερῷ ἐκείνῳ ἀδμιράβητον, ut eas exponeret, Esdram, inquam, & sceli, ut componerentur ex reliquis. Possed autem curam, ut LXX eas interpretarentur. Illi eas sunt interpretati. Advenit Christus, eas suscipi. Apostoli eas in omnes disseminati.

only

only to appertain to the *Old Testament*, and to be translated by the *Septuagint*, which *Esdra*s left behind him. Such therefore as he left not (and such were all which we now call *Apocryphal*;) neither did they translate, nor did *S. Chrysostome* acknowledge to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the *Catholick Church*, for the *Authentick Books of Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, *S. Hierome* (who lived in the End of the 4th, and in the beginning of the 5th Century,) is most plentiful in giving Testimony to the *Truth*, and to the *constant Religion of the Christian Church*, in this Matter. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Translation* of them hath prevail'd above all the rest, so his several *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* whereby to discern the *Canonical Books* from others; for which purpose, we shall finde no *Bible* either *Manuscript* or *Printed* among us, (commonly set forth and used for the *Vulgar*;) wherein those *Prologues* are not added and placed in the *Front* of them all, which is at least a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their Predecessours, and have made a *Canon* to condemn their own *Bibles*.

Loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extr. à Canonicos Libros supputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato. Bellarm. de verbo Dei l. 1. c. 10. Sect. Postrem. Cajetanus sic argumentatur, Ecclesia eos Libros recipit, quos B. Hieronymus recipit, eos reprobat, quos ille reprobat. C. Sancta Rom. Diss. 15. Beatus autem Hieronymus in Prol. Gal. asserit hos Libros Controversos non esse in Canone. Cajetan. in 10. cap. Esteris. Ad limam Hieronymi reducenda sunt verba tam Conciliorum quam Doctorum: & juxta ejus Sententiam, &c. Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. Testimonium S. Hieronymi (quoad hoc) in Ecclesia Sacro-sanctum habetur.

LXXI. For

An. Dom.

392.

a Cajetan. in prefat. super Josuā ad Clem. 7. S. Hieronymo VNI-
VERSA Ecclesia La-
tina plurimum debet,
non solum ob annotatas
ab Eo in Libris V. T.
particularium adjecti-
tias, tum ambiguum, sed
etiam propter discretos
ab Eodem Canonicos
à non Canonicis. I-
dem in Comment.
super Esther. Hoc in

LXXI. For S. **HIEROME** both in these, and in many other places of his Works is so clear for our *Distinction* of the *Canonical Books* from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his Name to this purpose in our own ^a *Article*, then the Masters of the Church of Rome have to preface their Ordinary Bibles still with his *Prologues*, wherein they are so often refuted. 1. ^b In his *Preface* upon the Books of the Kings (which he calleth his *Armed Prologue*,) having recounted those Books, for the onely True and Authentick Parts of the Old Testament, which we do; he excludeth all the Rest from the Canon of the Scripture. 2. ^c In his *Preface* before the Books of Salomon, he acknowledgeth no other Book to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. ^d In another of his Prologues upon the same Books, he addeth thus much to the former, That THE CHURCH indeed Readeth the Writings of Tobit, Judith, and the Maccabees; but that She doth not Receive them into the Number of *Canonical Scriptures*; and ^e That the Books of Wisdom and Ecclesiasticus are (or ought to be) read for *Popular Edification* in Life and good Manners, but not for the *Establishing* of any Doctrine in the Church. 4. ^f In his *Preface* before Ezra, he rejecteth all other Writings from the Canon of the Bible, which the *Judaical Church* did not

^a Artic. Eccl. Angl.
6.

^b S. Hier. in Prologo Galatano. five præfat. in Libr. Regum.—Ita XXII volumina supputantur, quibus quasi literis & Exordis in Dei Doctrina, tenera adhuc & lactens viri iustitruuntur infantia. Primus apud eos Liber vocatur Genesis, &c. Atque idæ sunt pariter Veteris Legis Libri Vixinti Duo, id est, Moysi Quinque & Prophetarum Octo. Hæc graphorū NOVE M, quamquam Nonnulli Ruth & Cinob inter Hagiographa Scripturæ, & hos Libros in suis præsent Numeris supputandos, ac per hoc esse Veteris Legis Libros XXXI, quos sub numero XXIV Seniorum Apocalypsis Johannis inducit, &c. Hæc Prologus Scripturarum, quasi Galearum Principium, omnibus Libris quos de Hebræo veritatem in Latinum convertere potuit, ut scire valeamus QUICQUID EXTRA HOS EST, inter A. O. CHETI HÆC esse Ponendum. Igitur Sap. quæ vulgè Salomonis inscribitur, et filii Sirach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANONE. ^c Idem. Prolog. in Libr. Salom. ad Paul. & Euseb. Potè in eo Libro qui à plerisque Sapientis Salomonis inscribitur, & in Ecclesiastico, quæ esse Jesu filii Sirach nullus ignorat, calamam temperavi, TANTUM MODO CANONICAS SCRIPTURAS vobis emendare desiderans. et studium meum CERTIS magis quàm DUBIIS commendare. ^d Idem. Prolog. in Libr. Salom. ad Chiron. & Heliod. Tobit, Judith, et Maccabæorum Libros LEGIT quidem ECCLESIA, sed eos inter CANONICAS SCRIPTURAS non recipit. &c. ^e Ibid. Sic & hæc duo Volumina legat ad edificationem plebis, non ad AUTORITATEM Ecclesiasticorum Dogmatum confirmandam. ^f Idem. Prefat. in Ezram. Quæ non habentur apud illos, nec de Vixinti Quatuor Senioribus sunt, Procul abijcienda.

acknowledge

acknowledge, or belonged not to that Number, whereunto the XXIV Elders alluded ^a in the Revelation of S. John. 5. In his ^b Preface upon the Chronicles, having said, That THE CHURCH receiveth none of the Apocryphal Books, he concludeth; That therefore we are to have Recourse to the Hebrew Text, from whence both Christ, and his Apostles took their Testimonies. 6. In his ^c Preface upon Jeremy, the Reason that he rendreth for omitting the Book of Baruch, is, because the Hebrew Church neither read it, nor had it among them. 7. In his ^d Preface upon Daniel, he affixeth this Note to the Stories of Susanna, The Song of the Three Children, and Bel with the Dragon, That the Jews give no credit to them, as being no parts of Daniels Prophecies, nor written in their Language. 8. Of ^e Tobit he saith, That they cut it off from the Catalogue of Divine Scriptures; and ^f of Judith, That it was counted among the Apocrypha. 9. In his Epistle to Paulinus, having exhorted him to the study of the Holy Scriptures, and reckoned up all the Books that belong thereunto, (neither more nor lesse then we do,) he endeth his whole Discourse about them with this remarkable Sentence, ^g That these Books ought to be the Rule of his Life, and his continual Meditation, being not curious to know or seek after any thing besides. 10. In his Preface ^h to the Book of Esther, he noteth, That the Vulgar Edition of it had contracted many corruptions, and that Divers Pieces had been added to it, according to Mens fancies, and concepts of what the Persons there na-

^a Ut suprà 72. ad lit. b.

^b Idem, in præf. super Vasalipm. Apocrypha mclm E' CLESLIA. Ad Hebraeos igitur revertendam est, unde & Dominus loquitur & Discipuli Exempla presumunt.

^c Idem, præf. in Jerem. Librum autem BARUCH Notarii ejus, qui apud Hebraeos nec legitur, nec habetur, prætermisimus.

^d Idem, præf. in Danielcm. Daniel apud Hebraeos nec Susanna habet historiam, nec Hymnum trium Puercorum, nec Belia Draconisq; Fabulas; quas nos, quia in toto orbe Dispersæ sunt VERUM antepositis, easq; jugulantes, subjecimus.

^e Idem, præf. in Tob. Librum Tobie Hebraei de Catalogo Divinarum Scripturarum secantes, his quæ Hagiographa (scribi debet Apocrypha memorant, manciparunt, f Idem, præf. in Judith. Apud Hebraeos Liber Judith inter Hagiographa (Apocrypha) legitur i cujus autoritas ad roboranda

da illa, quæ in contentionem veniunt, minus idonea judicatur. ^g Idem, Ep. ad Paulin. Manifestissima est Genesis. Pater Exodus, &c. (usque ad Apocalypsin.) Oro te frater charissime, inter hæc vivere, ipsa meditari, nihil aliud esse querere. ^h Idem, præf. in Lib. Esther. Librum Esther variis Translatoribus constat esse vitiatum. Quem ego de Archivis Hebraeorum revelans, verbum à verbo expressisse transuli. Quem Librum Editio vulgata lacinosi hinc inde verborum finibus trahit, addens ea quæ in tempore dici poterant, & audiri; sicut solitum est Scholaribus excogitare, &c.

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* Idem, in Ep. ad Lzaram. Discat primū Psalterium, his se Canonicis accersit; et in Proverbis Salomonis erudiat ad vitam. In Ecclesiaste consuevit quem mundi sunt calcare. In Job virtutis & Patientia Exemplas datur. Ad Evangelia transeat nunquam ea positura de manibus Apostolorum Alia & Epistolae tota cordis imbibat volumine. Cūquā, &c. mandet memoria Prophetarum, Heptateuchum (id est, Quinque Libros Moysis, Iosue & Iudicis.) et Regum, et Paralipomenon Libros, Extra quosque et Ester volumina. Ad ultimum discat Cantium Canticorum &c. Caveat OMNIA APOCRYPHA; & si quando ea, non ad Dogmatum veritatem, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse quorum Titulis praeponantur, multatque his admixta VITIOSA, & grandis esse prudentia Autum in Luto quærere. a Idem, in Ezech. c. 42. Gradus huius Proprietarii, vel XXIV Libri V. T. Debeat accipi, qui habebat Chibaras in Apocalypsi Iohannis, et Coronas in Capitulis suis, &c. b Idem, in Apol. 2. contra Rufinum. Omnes Praefatiuncula V. T. quarum ex parte Exempla subieci, huic Rei Testes sunt; & superfluum est, quod in illis dictum est a Iis quā ibi dictum est, scribere. Incipiam igitur à Genesi, cuius Prologus talis est, &c.

med might probably do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours*. 11. * In his *Epistle to Leta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading of the Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Toliet*, or *Judith*, or *wisdom*, or *Ecclesiasticus*, &c. giving warning, That heed be taken of all *Apocryphal writings*, and that they ought never to be read without great *warinesse* and *Prudence*. 12. In his *Commentary upon a Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same minde herein, which he had alwayes professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his *b Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

a Catharin. contra Cajetanum Sect. de Lib. Maccab. Coffer. in Ezech. de Lib. Canon. Coccius in Theol. Tom. 1. l. 6. a 4. Genus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. Non refert (inquiunt hi omnes) quod in Canone illos controversos Libros non esse in Canone, quia de Hebraeorum Canone, non de Ecclesiae Canone id intelligit.

LXXII. The *Exceptions* that are made against all these *cleer Testimonies* of *S. Jerome*, I finde to be *Six*. 1. a That he speaketh not so much here according to his own minde, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

Jews

Jews only. 2. ^b That he *varieth* in his Number of the Books, and is not constant to himself, sometimes reckoning XXII, and otherwhiles XXIV belonging to the Old Testament. 3. ^c That *when* he wrote all these Passages, which we have cited, he was not yet come to the Maturity of his Studies; being at first, upon his great affection that he had to the Hebrew Tongue, and his familiar Acquaintance with the Jews, (by whose help he translated the Bible,) brought to say, what he did, against the Books now contested, which, upon better advice taken about them, he would not Defend, or maintain any longer. 4. ^d That he rejected no less the Epistle to the Hebrews belonging to the New Testament, then he did the Books of the Maccabees, &c. appertaining to the Old; and that therefore his Authority is no more to be regarded against the One, then it is against the Other. 5. ^e That the Church had not at this time determined what the Canon of the Scriptures should be; or at least that he had not heard of it so soon. For when he was told; that the First General Council of Nice had Canoniz'd the Book of Judith, he began presently to translate it, and received it into the Bible. 6. ^f That having been afterwards more exactly instructed, he changed his minde, and retracted all that he had said before. For in his Apologie against Ruffin, he correcteth what he had formerly written to the prejudice of those Pieces, that are annexed to Daniel; in his Preface upon Tobit, he revoketh what he had elsewhere affirmed concerning the Perfection of the Hebrew Canon; In his Prologue

^b Gretser. def. l. 1. Græc. Thef. l. 6. Conflict. Apolog. p. 107. En adjuſtant au Canon des Hebreux deux Livres.

^c Card. du Perron, Repliq. contr. le Roy d'Angleterre, lib. 1. chap. 50. S. Jerome avant la paſſante, Maturin de ſes Eſtudes—fut induit à remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Paleſtine, &c.

^d Card. Perron. ibid. S. Jerome eclipe les Maccabees du Viel Testament; Mais auſſi il esbranle quand & quand l'Epistre aux Hebreux du Canon du Nouveau. Et Pourtant ſi ſon autorité vaut pour l'excluſion de l'une de ces pieces auſſi vaut elle pour l'infirmation de l'autre.

^e Marian. Viſtor. in Epist. III. Hieron. Sixtus Senenſis lib. 3. Bibl. har. 9. Melch. Canus in loc. l. 2. c. 11. Bell. de v. Dei. lib. 1. c. 10. Sect. Admitto

^f Card. Perron ubi ſuprà. S. Jerome, Eſtant depuis plus exactement inſtruit de la verité du ſens de l'Egliſe, changea d'avis & retraits & en general, & en particulier, tout ce qu'il avoit eſcrit en ces trois Prologues. Car en ſon Apologie contre Ruffin il corrige ce qu'il avoit dit au prejudice des fragmens de Daniel; En ſon Prologue ſur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebreux; En ſon Prologue ſur Judith, & en ſon Expoſition du Pſeume 44. ce qu'il avoit eſcrit au prejudice du Livre de Judith; Bref en ſon Commentaire ſur le 23. d'Eſaie, ce qu'il avoit eſcrit auparavant contre l'autorité des Maccabees.

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upon

* Coccivus Theſ. lib.
6. a. 17. Bellarm. de
verb. Dei, lib. 1. c. 14.

upon *Judith*, and in his *Expoſition* of the *Pſalmes* he *retracteth* what he ſaid before againſt the *Book of Judith*. And in his *Commentary* upon *Eſay*, he amendeth his former judgement concerning the *Maccabees*. As much likewiſe do * they object againſt him, for the *Books of Wiſdom* and *Eccleſiaſticus*.

LXXIII. But all theſe *Exceptions* will not ſerve their turn; and there is not one of them, that is of force enough to invalidate *S. Jeromes* former *Testimonies*. 1. For Firſt, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words ſo to relate, as if that *Canon* were different from the *Canon of the Chriſtian Church*;) is but a *vanity* of thoſe men that know not what elſe to ſay: For beſides ^a *S. Jeromes* own expreſſe words to the contrary, we have the acknowledgement of ^b *Card. Bellarmine* himſelf, that herein *S. Jerome* can be no otherwiſe taken, then to have declared his minde as well concerning the *Canon of the Church*, as the *Account & Rule of the Synagogue*, which for the *Old Teſtament* ought not to vary one from the other: Nor was it then, or is it now in the power of all the *Churches* in the *World*, to make any *Book Canonical* to the ^c *Chriſtian* which had not been formerly ſo to the *Jews*, From whom we muſt Derive all the *Ancient Scriptures* we have. *S. Jeromes* allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument uſed by him (as it is by all the *Fathers* before) to juſtifie the *Canon of the Chriſtian Church*, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

^a *S. hier. Prol. in Libros Salomon. ECCLESIA legit quidem Judith, Tobia et Maccab. Libros, sed eos inter Canonicas Scripturas non recipit. Sic Panaretus filii Sirach, & Pſeudapigrapham Sapientiam Salomonis legat (eadem ECCLESIA) ad adificationem PLEBIS, non ad veritatem ECCLESIASTICORUM dogmatum confirmandam. Similiter, in Prol. Gal.*

^b *Bellarm. de verb. Dei, l. 1. c. 10. Sect. Reſpondent. Reſpondent aliqui B. Hieronymum SOLUM dicere hos Libros non eſſe*

Canonicos apud Judeos; ac certè in Prol. Gal. ſimul cum iſtis Libris V. T. numerat etiam Librum Paſtoris, qui eſt N. T. & omnes SIMUL dicit non eſſe in Canone. Non igitur de Canone Judæorum tantum loquitur, &c. Admitto igitur Hieronymum in ea fuiſſe opinionem. c Rom. 3. 2. Quia credita ſunt iſtis Eloquia Dei. Rom. 9. 4. Quorum Adoptio eſt, & Gloria, & Teſtamentum, & Legiſlatio, & Promiſſa. Origen, Prol. in Cant. A Quidam Eloquia Dei ad nos translata ſunt,

Books

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joyn'd the *One* to the Book of *Judges*, and the *Other* to the Prophecy of *Jeremy*. When these Books were levered, the *Total* made *XXIII*; when they were put together, the Number of all was no more then *XXII*; whereof ^a *S. Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon *XXVII* Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his ^b Two Books of *Tobias* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of *XXIV*; without them. 3. As to the *Maturity* of *S. Jerome's* Studies, He was no lesse then *LXIII* yeers old, ^c when he translated the *Bible*, and wrote those *Prologues* that are now set before it; having been formerly brought up under the best ^d Learned Men of the World that flourished in his time, and living in great honour ^e and estimation among them all. Nor can it be reasonably imagined, that at these yeers he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the Church,) who at the same time had not only translated them, but wrote so many Illustrations and Commentaries upon them, being in that

^a S. Hier. in Prol. gal. Supra citato. Ita sunt Pariter V. T. Libri XXII id est, &c. quanquam nonnulli Ruth et Cinoth in suis putant Numero supputandos, ac per hoc esse Prisca Legis Libros XXIV, &c. Porro Quinqué Libros a duplices apud Hebræos sunt; unde et Quinqué à Plurisque Libri Duplices asstantur, Samuel, Malachiam (id est, Reges,) Dibrebatomim (id est, Paralipomen.) Esdras, et Jeremias cum suis Lamentationibus. Hi separatim sompti faciunt cum reliquis XXVII. ^b Du Perron lib. 1. cap. 50. ^c S. Hier. de Scrip. Eccl. Usque in presentem Annum, id est, Theodasii Principis XIV (qui incidit in A. D. CCCXCII.) bascripsi, &c. N. T. juxta Græcam fidem reddidi, vetus juxta Hebræicam translatus, &c. ^d Didymus Alex. Gr. Nyssenus. Gr. Nazianzenus. ^e Evagr. Antioch. Amphiloc. Ican. Damasus Rom. Ambros. Mediol. Augustinus Hipp. Fl. Luc. Dexter. Et alii quam plurimi, inter quos Paulinus Nol. & Chromatius Aquil. Episcopi.

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of judgement in his latter time, yet if that *Maturity* of his judgement in *other matters*, altered not his former assertions in *this particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assigne for the *Maturity* of *S. Jerome's Studies*? (will the *Cardinal* go by his own Age, or whose else?) For when he wrote his *a Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote *b* his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* yeeres following, *c* when he is said to have written his pretended *Comment* upon the *44th Psalme*. *Two* yeeres after this, he wrote *d* against *Ruffin*; and *Seven* yeeres after that, *e* he wrote his *Notes* upon *Esay*; which was *Eleven* yeeres before his *f* *Death*. More times or *writings* then these, wherein *S. Jerome* manifested the *Maturity* and *Perfection* of his Judgment, *Monsieur du Perron* assigneth not: And let any man take which of these he will, he shall be never the nearer to that purpose, for which they are produced. For *S. Jerome* both in these, and in some *Other writings* of a later Date then these, besides divers that he wrote about the same time, was alwayes constant to himself, and to his dying day retracted nothing of what he said before concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us; which I shall by and by make evident in our Answer to the ** Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his Converting for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latin Fathers* he hath most deservedly been commended and honour'd for it ever since. And to whom should he rather have gone for the *Original*

a Which is one of the times assigned by the *Cardinal*, for the perfection of *S. Jeromes Studies*.

b Anno 392.

c Which is another of the times named us by the *Cardinal*.

d Anno 402. Which is the *Cardinals third* writing assigned out of *S. Jerome*.

e Anno 409. Which is the fourth time set forth by the *Cardinal*.

f Anno 420, *Ætatis sue* 91.

* *Infra*,

ginal Books of the Old Testament, then to those whom the Apostles, and all their Successors in the Church before him, had acknowledged to be the First **Depositories** that God appointed to keep + and preserve his Oracles? 4. That S. Jerome rejected the *Epistle* to the Hebrews from the Canon of the New Testament, no less than he did the *Maccabees* and *Tobit*, &c. from the Old, is an Assertion more bold than true; for his Authority is expresse in rejecting the *One*, and so far * from excluding the *Other*, that oftentimes he cites a the *Epistle* to the Hebrews under S. Paul's Name, and urgeth it as an *Authentick Book* of the New Testament, which he never did the *contested Books* as any *True Parts* of the *Old*. Nor did he ever doubt of that *Epistle* b himself, but said only, that some c others doubted of it, and that *divers* of the *Latin Church* received it not, (as they of the *Greek Church* alwayes did,) who being but certain † *Particular* and *Private Men*, and they also doubting rather of the d *Author*, then of the *Epistle*, make little or nothing against it. But as for *Tobit* and *Judith*, with the rest of that *Order*, we have not only S. Jerome, or some other *Particular Persons*, but the *Universal Consent* of *Jews*, *Greeks*, and *Latins* and all, to exclude them from being any the *True*, and *Authentick Books* of the *Ancient Scriptures*. 5. To say, that the Church had not yet determined what their Canon of Scripture should be, is to deny the *Catholic Testimony* of the Church, and the *Common Consent* of those *Fathers* (before alledged to the contrary,) who

|| Rom. 3. 2.

† S. August. contr. Faustul. lib. 12. c. 23. Et quid est aliud h. d. e. que gens ipsa Judaeorum nisi quaedam SCRIP-
TURARIA Christiano-
rum, bajulans Legem
et Prophetas ad Testi-
monium ECCLESIAE?
Idem in Enarr. Psal.
40. Judat tanquam
CAPSARII. Nobis
sunt. Nobis Codices
portant. Et in Psal.
56. Librarii nostri
falli sunt, quomodo so-
lent. Serva post Domi-
nos Codices ferre.

* S. Hier. Epist. ad Dardanum. Nos et Apoc. et Ep. Pauli ad Hebr. recipimus.

a S. Hier. adver. Jovin. l. 2 c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1 c. 2. Epist. 126. ad Evag.

b Caus. loc. lib. 2. c. 11. Negamus Hieronymum accipiem hoc loco (quod illi FALSISSIME impingitur) habere sententiam.

c S. Hier. Ep. ad Paulin. Paulus Apostolus ad 7. Scribit Ecclesias, Octava ad Hebraeos a Pluribus extra numerum Ponitur. † S. Hier. in arg. super Epistola ad Titum. Haretici sunt qui eam receperunt. Vide Thomam super ea Epistola. d Idem. de Scrip. Eccl. Epistola autem qua fertur ad Hebraeos non ejus creditur propter illi sermonisque distantiam, sed vel Barnaba juxta Tertullianum, Luca juxta Quosdam, vel Clementis Rom. quem AIONI sententias PAULI proprio ordinasse Sermonem, vel certe quid PAULUS scriberet ad Hebraeos, & propter invidiam sui apud eos nominis; Titulum in principio salutaris amputaverat Scripsit in Hebraeo Hebraei Hebraice, id est, SVO ELO-
QUIO disertissime, &c.

knw.

knew better then these late Exceptors, what the Church had then determined herein. (I understand Determining here after that manner whereof the Church was capable, which was to determine the Reception of no other Books properly belonging to the Holy Scriptures, then such * as the Apostles of Christ had left behinde them; For the Church of God in those dayes took no such Sovereign Authority upon them, as the Church of Rome doth in these, to determine what Books shall be Canonical Scripture, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make this Exception: For before S. Jerome's time, they may read it in S. Cyril, that the Church was very well assured, what precise ^a Canon of Scripture hath been determined and left among them by their Ancestors. In S. Greg. Nazianzen they may read it in expresse Termes, that the Number of the Books by him assigned to the Old Testament, ought to be so Received, as a Matter ^b judged or determined in the Church. In the Council of Laodicea they may read ^c the Canon and Determination it self; and such a determination, as by the acknowledgement of Cardinal ^d Baronius, excluded both the Book of Judith and others out of the Canon. In ^e Philastrius they may see as much. And if all this will not suffice them, they may read it afterwards in S. Augustine himself; who though he were present at the Council of Carthage (hereafter to be considered, yet

* Melch. Canus in loc. com. li. 2. cap. 7. Sect. Ego verò primū ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere, Nec animā alios Libros CANONICOS habemus, sive V. sive N. T. quā quos Apostoli probaverunt, atq; Ecclesia tradiderunt. Bellarm. de ver. Dei, lib. 1. c. 20. Sect. deinde in isto. Ecclesia quæ post Apostolos fuit, non aliunde didicit, qui Libri sūt Canonici, & qui non sūt, quā ex traditione Apostolorū. ^a S. Cyril. C. t. 4. suprà citat. num. 58. Dicte quoque Rudisā ab ECCLESIA RVINAM SINT V. T. LIBRI. Neque mihi legas Quicquam Apocryphorum. Vivian. lege Scripturam V. T. LIBROS XXII, quos LXXII Interpretes transulerunt. Hos SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multo prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLESIAE ANTIISTITES, qui hos tradiderunt. Tu ergo, cum sis pium ECCLESIAE, LEGES & INSTITUTA PATRUM ne evertas, contempnasve. ^b Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Scripte à Deo inspiratæ. Διὸ καὶ τῶν τοῦτο ἡμῶν ἔχοντων ὁ οὐκ ἔστιν ἡμῶν. ^c Suprà num. 59. Canonici Libri, V. T. quos scilicet legere in ECCLESIA oportet, HI SUNT, &c. ^d Baron. Annal. Tom. 4. in Append. In serie Canonice Librorum Liber Judith à Patribus Laodicea congregatis expressus est à Canone, unā cum nonnullis aliis. ^e Phil. de her. STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA debere CATHOLICA, &c.

did he never imagine (as these Men do,) that the *Canon of Scripture* was never determined before the time of that *Council*, but he firmly believed, (as we do,) that ^a the *Apostles* had determin'd it long before, and that the *Church* by continual *Succession* after them had in like manner receiv'd and confirm'd it. That the *Council of Nice* had this *Canon* certain and indubitate among them we make no question; but that they determin'd there the *Book of Judith* to be *Canonical*, (which was not in their power to do, unlesse it had been *Canonical* before,) or that *S. Jerome* knew not of it, till he was past *LXIII* yeers old, is a matter altogether improbable, and we have said enough against it already. 6. Of *S. Jeromes Retractions* we can read no where else, but in a *Feigned* ^b *Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any such *Retraction* in *S. Jerome* himself. 1. For First, in his *Apologie* against *Ruffin* concerning the *Histories of Susanna and Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had said, that he sayes it ^c *over again*. And though he related rather ^d *their sense* of these stories, then *his own*, (for he held them not to be such *Fables*, as they did, but thought them fit enough, as good and useful ^e *Parables*, to be read in the *Church*;) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspir'd; nor did *Ruffin* himself plead

^a S. August. contra Faust. Manich. l. 11. cap. 5. Distincta est à posteriori Libris EXCELLENTIA CANONICÆ AUTORITATIS V. & N. T. quæ APOSTOLORVM CONFIRMATA TEEMPORIBVS per SUCCESSIONES Episcoporum, & PROPAGATIONES ECCLESiarVM tanquam in se de quadam sublimiter CONSTITUTA EST, &c.

^b S. Hier. Apol. 2. adv. Ruffin. Scribit frater Eusebius, se apud Atrios Episcopos, qui propter Ecclesiasticas causas ad Comitatum venerant, Epistolam QUASI meo SCRIPTAM NOMINE reperisse in qua agerem PÆNITENTIAM, & me ad Hebrais in adolescentia indutum esse TESTARER, ut Hebraea volumina in Latinū vesterem, in quibus nulla sit veritas. Quod audiens obstupui, &c. Ibid. Ponam & aliud Testimonium, ne nunc

me rerum necessitate compulsus, dicas MUTASSE SENTENTIAM, &c. Ibid. Cur me non suscipiunt Latini mei, qui, INVIOATA EDITIONE VETERI, in NOVAM condidi, ut Laborem meum Hebrais, et quod his majus est, APOSTOLIS auctoribus probem? ^c Hier. Apol. 2. adversus Ruffin. Quod autem refero quid adversum Susanna Historiam, et Hymnum trium Puerozum, et Belis Draconisque fabulos, quæ in volumine Hebraico non habentur, Hebraei soleant dicere, qui me criminatur stultum se Syrophantam probat. ^d Idem ibid. Non enim quid ipse sentirem, sed quid illi contrā nos dicere soleant explicavi. ^e Apud eandem Tom. 3. Homil. 1. Orig. in Cantic. eodem interprete. Hac si non spiritaliter intelligantur, nomen fabula sunt? nisi aliquid habeant secreti nomen indigna sumi Deo? Et praf. in Libr. Salom. Legit quidem Ecclesia hujusmodi Libros, sed eos inter Canonicas Scripturas non recipit, &c.

M

for

¶ Dixi enim aliquin,
et ex eo quid offerui
Porphyriū contra Da-
nielis Prophetam mul-
ta dixisse, vocatque
hujus rei testes, Con-
tra Ruffin, Apol. 2.
a S Hier. pref. in Da-
nielē. Eusebius et
Apollinarius pari sen-
tentia responderunt,
Etc. unde et nos ante
annos plurimos cum
verteremus Danielē,
has visiones obelo p. a-
notavimus, significan-
tes eas in Hebraeo non
haberi. Et miror ques-
tam p. u. quod ego in-
dignari mihi, quasi ego
decurtavi in Librum,
cum Origines, & Eu-
sebius, et Apollinarius,
aliique Ecclesiastici
viri et Doctores Gra-
eci, haec dixi Visio-
nes non haberi apud
Hebraeos fateantur, nec
se debere respondere
Porphyrio pro his, quae
nulla Scriptura S. Au-
toritatem praebeant.
b Idem Apol. citata.
Qui istiusmodi Nan-
ciat confelatur, &
Scriptura Hebraica
veritatem non vult re-
cipere, audiat libere
proclamantem; Nemo
enim cogitur legere
quod non vult. (1.) Praefat. snam. c. Idem ad Chron. & Heliod. praefat. in Tobiam. Mirari non
desino Excellēti vestre infantiam. Exigis enim ut Librum Chaldaeo Sermone conscriptum ad Latinum
stylium traham, Librum utique Tobiae, quem Hebraei de Catal: g. divinarum Scripturarum secantes, hic quo
Hagiographa (legere oportet Apocrypha) memorant, mancipia aut. Feci satis desiderio vestro, non tamen
meo studio. Argunt enim nos Hebraei, et imputant Nobis, contra suorum Canonem Latinis auribus ista trans-
ferre. Sed melius esse judicavi Pharisaeorum displicere iudicio, et Episcoporum iustionibus deferre, insinui
at potui. a Idem praef. in Proverb. Librum Tobia legi quidem ECCLESIA, sed cum inter Scriptu-
ras Canonicas non recipit. b Praef. citat. in Tob, Librum Tobia iis quae Hagiographa memorant, manci-
patum Hebraei.

for them to that degree; but he appealeth to **1** what he had formerly noted against *Porphyrie* out of *Origen*, *Eusebius*, and *Apollinarius*, together with other famous men in the Church, **a** who held not themselves bound to answer for these Stories, that had no *Authoritie* of the *Holy Scriptures*; And in the end he concludeth for the **b** *Veritie* of the *Hebrew Bible*, and that Copie of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. **2.** Secondly, In his *Preface* upon *Tobis* he **c** yieldeth to the desire of certain *Bishops* that importuned him to translate that Book out of *Caldee* into *Latin*, contrary to the mind of the *Jewes*, who did not only exclude it out of the *Scripture-Canon* (wherein *S. Ierome* joyn'd with them,) but were utterly against the *Translating* and the *Use* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, & to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the *Booke* to be a good and a holy Book, though he held it not to be *Canonical*, no more then the **a** *Church* of his time did. And so farre is he from *Retracting* any thing here, that in satisfying the desire of others, he professeth freely, that he did not so well satisfie himself in the translation of such *Books*, as belonged not to the *Canon* of the *Bible*. For that either *he*, or the *Jews* reckon'd it among the **b** *Hagiographa* (which is the *Third Classe*

of the true Books appertaining to the Old Testament,) as the word is now Printed, or was formerly Written in the Copies now given us of S.^r Ieromes Prefaces and Epistles, this is a contradiction in ^c adjecto, & a most manifest Error in the Scribe, plainly confest so to be, both by ^d the Ordinary and Interlinearie Glosse, and

^c Ibid. Hebrai Librum Tobia de Catalogo divinorum Scripturarum fecantes, &c.
^d Prefat. in Biblia, una cū Glossis, Comment. Lirani, & Add. Pauli Burg. &c. Neminem moueat quod in

Tobia et Juditha prologis dicitur, quiddam apud Hebræos inter HAGIOGRAPHA leguntur, quia MANIFESTUS ERROR est; & APOCRYPHA, non HAGIOGRAPHA est legendum. Qui Error in omnibus quos vide in Codicibus inuenitur; et inoleuit (ut puto) ex pietate & Deuotione Exscribentium, qui Deuotissimæ Historiæ horrebant annumerare inter Apocrypha. Nam quiddam hic Error multis retrō annis Codices occupauerit, ostendit Magister Historiæ Scholasticæ Petrus Comestor in Historiæ Iudicis ubi dicit: Hic Liber apud Chaldaeos inter Historias computatur, & apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui sic incipit, XXII Literas. Si ergo alienubi in Prologo super Iudith legitur inter Hagiographa vitium Scriptoris est. Nam quidam Hieronymus in Prolog. Galeato post Enumerationem Canoniceorum Librorum dicit, "Hic Prologus Scripturarum quasi Galeatum Principium omnibus Libris, quos de Hebræo vertimus in Latinum, conuenire potest, ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum; igitur Sap. quæ vulgo Salomonis inscribitur, & Liber Iosæ filii Sirach, & Iudith, & Tobia, & Pastor non sunt in Canone; quomodo credendum est illam postea in illis Prologis scripsisse inter HAGIOGRAPHA, et sibi ipsi contradicere? Si quis præterea librarij examine Hieronymi verba in distis Prologis perpenderit, animaduertens illum scripsisse APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ: "Exigitis ut Librum Chadae Sermonem conscriptum ad Latinum styllum traham, Librum utique Tobia, quem Hebraei de Catalogo Divinorum Scripturarum Sacentes, hic, quæ APOCRYPHA memorant, manderunt. In Iudith autem ait, Apud Hebræos Liber Iudith inter APOCRYPHA legitur, cuius auctoritas ad roboranda ea quæ in contentionem veniunt, minime idonea iudicatur. Cùm inique dicat Hebræos Secere Tobiam de Catalogo Divinorum Scripturarum, et Iudith auctoritatem minime idoneam iudicari; si inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco scripsisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes deuotione ac pietate quâdam, reiecerunt APOCRYPHA, HAGIOGRAPHA Scripserunt. Glossa ordinat, in expositor. Prolog. B. Hieron. in Libr. Tob. ad verbum Apocrypha, v. l. Hagiographa. Alia Litera habet APOCRYPHA quod melius est, quia Hieronymus in Prologo Galeato numerat, Libris Canonicis, inter quos iste non est, inserit, Quicquid extra hos est, inter Apocrypha est computatum. Et postea, Glossa quâdam scribitur super istum locum, quæ talis est: Potius & Verius dixisset inter Apocrypha; vel largè accipis Hagiographa, quasi Sanctorum Scripta, &c.

by Comestor, ^a Hugo the Cardinal, ^b Brito, ^c Toftatus, ^d Driedo, ^e Catharin, and ^f Others. Moreover, after this Preface written upon Tobit, S. Jerome both in his Proeme upon * Jonas, and in his Commentaries

^a Hugo Cardinal, in Prolog. Super Tobiam.

^b Brito in Exposit. Prologi.

^c Toftatus in Prolog.

log. Galeat. quæst. 29. ^d Driedo, lib. 1. de Scriptura S. cap. 4. ^e Catharin. Annotat. adv. Caietan. p. 48. ^f Garf. Galarza Hisp. Episcopus Caurienfis, Instit. Evang. 1.4. c. 1. Ester, Tobias, Iudith, Baruch, &c. — Quos omnes veteres Orthodoxi Patres primis, Apocryphas nuncuparant, ut auctor est Hieron. in Prolog. ad Tob. & Iudith; quamvis in Codicibus mendum est; & pro Apocryph. Hagio. leguntur, &c. Legendum igitur Apocrypha, quæ minoris certitudinis sunt. * S. Hier. Proem. in Jonam circa Annum 368. Liber quoque Tobia licet non habeatur in Canone, tamen quia usurpatur ab Ecclesiasticis viris, tale quiddam notat.

M 2

upon

upon.^a *Daniel* and ^b *Ezechiel*, declareth himself to be of the same minde, which he had profess'd before in his *Prologues*, as^{*} well touching this *particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*; and though the ^c *Request* of his Friends was so *pressing* and *urgent* upon him, that at last he condescended to their desires, and translated *that Book* out of the *Chaldee* (wherein it was first written) into the *Latin Tongue*, which he did the rather, because there were good ^d *Examples* of *Piety*, *Chastity*, and *Magnanimity* in it, and because the same ^e went, that the *Council* of *Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did he ever acknowledge it so to be. For there may be many *Excellent Rules* and *Examples* of *vertuous Actions* in sundry *Holy Books*, over and besides those that properly belong to the *Holy Bible*; and the *Council* of *Nice*, or some particular person in that *Council* might not onely *cite* such a *Book*, but *reckon* it likewise among ^{*} the *Sacred Scriptures* (as we in the *Church* of *England* and other *Reformed Churches* do at this day,) without allowing it the *same honour* and *authority* that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infalibly* directed by the *Holy Ghost*. For this honour the *Book* of *Judith* had not; and *S. Jerome* here ^f sayes, that it was counted among the *Apocrypha*, having no ^g *Authority* to establish *masters of faith*, about which any *Controversie* should arise. Besides, he is not ^h certain whether

^a In Dan. c. 8. Si cui tamen placet Tobie Librum recipere. Circa An. 400.

^b Lib. 13. in Ezech. circa Annum 412. Viginti Quatuor Libri veteris Instrumenti. Et. In historia vero sunt Moysi 5 Libri, et Josua, et Judites, Ruth quoque, et Esther, Sam. & Reg. Paralip. & Ezra juncto sibi pariter Nehemia. Alios non numerat.

^c Pref. in Judith. Postulationi vestra imò Exaltissimi acquievi, & sepositis occupationibus, quibus vehementer assidui, huic unam lucubracionem dedi.

^d Accipit Judith viduam, castitatis exemplum, &c.

^e Ibid. Quid hunc Librum Synodus Nicæna in Numero Sanctorum Scripturarum legatur computasse.

^{*} Dion. Caeth. in Tob. Extensè fomentis Scripturarum & in sibi ad lit. d

^f Ibid. Apud Hebræos Liber Judith inter (non Hagio-graphia, — vide quæ annotata sunt ad pag. 83.

— sed) Apocrypha legitur.

^g Ibid. Cujus auctoritas ad roboranda illa, quæ in continentionem veniunt, minis idoneis judicatur.

^h Stapl. de princip. fid. l. 9. c. 12. Ibid. S. Hier. tantum ex fama referre videtur, idemq. alibi de eodem Libro dubitat, Erasim. in Consura præfat. Hier. in Judith. Non affirmat approbatum fuisse hunc Librum in Synodo Nicæna, sed ait, Legitur computasse. Idem, in Epist. Hier. ad Furiam. An verè decretum fuerit, dubitare se significat, cum ait, Legitur computasse. Lincan. panopl. l. 3. c. 3. Quid mihi dubitatis suspitionem subducere videtur.

the *Nicen Council* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a *part of the Canon*, from which both here and hereafter he alwayes excluded it; as in his ^a *Commentaries*, and ^b *Epistles*, written after this time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which is his ^c *Epistle* to a Roman Virgin,) it makes no more for *Judith*, then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same *Epistle* ^d *Susanna* likewise is highly commended for a *vertuous Woman*, and yet her *story* was never counted by *S. Jerome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings ^e undeniable *Reasons*, that they are *true Parts of the Canon*; but for ^f *Judith* & ^g *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception*, which is brought out of his *Commentaries* upon *Esay*, is no better then all the former. For though this ^h *Commentary* was written long after his *Prologus Galeatus*, and the first Book of the *Maccabees* be there alledged under the Name of *Scripture*; yet his ⁱ *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Esay*, and the general Name of *Scripture* is oftentimes given both by Ancient and Modern Authors, as well to such Books which they held to be *Apocryphal*, as to the *Canonical Books* themselves, a-

& lib. 13. c. 12. *suprà citatis*. & in Dan. 8. b Idem, *Epist. ad Eunim*. *Legimus in Judith*, (si cui tamen placeat volumen recipere,) viduam, &c. Idem, *Epist. ad Lactam*. *Superius citata*. c Idem, *Ep. 140. ad Principiam*. *Ruth et Esther et Judith tante glorie sunt, ut Sacris voluminibus nomina imposuerim*. *Citar. à Petron.* d Ibid. *Quam multa Susanna, quod interpretatur Lilium, quæ candore judicis sponso sarta componunt, & coronam spineam mutant in gloriam triumphantis*. e In *Prolog. gal. & Præfat.* f *Præfat. in Judith* A *Caldæis inter Historias computatur, sed ejus autoritas minime idonea judicatur ad roboranda*, &c. *Tostat. Præf. in Paralip.* g 2. *Hic Liber nullius autoritatis Solida est*. *Sic n. ait Hier.* h *S. Hier. Præf. in Dan. Quæ nullam S. Scripturæ autoritatem præbet*. *Serar. in Tob. Prolog. 5.* & in *Maccab. præloq. 3.* *Susannam, Tobiamque Hieronymus non probat*. i Du Perron, *Repliq. p. 443.* *En ce Commentaire composé long temps Depuis le Prologue Morionné il allégue le 1. livre des Maccabées avec le titre d'Escriture*, i *Suprà citat, ubi Prologum suum Galeatum tuetur*,

* Hugo Cardin. in *Prolog. Judith*. [*Composuisse*] ad informationem motum. *Dion. Cirith. Proam. in Tob.*—*Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tradantibus, liber illi, sicut & Liber Judith, inter divinos censetur Scripturas*. *Lud. Carball. Hisp. Lib. de reffit. Theol. c. 13.* *Neque dicit Hieronymus, Judith à Conc. Nic. inter CANONICAS Scripturas fuisse receptam, sed Legitur, inquit, illam Synodum annuissse Judith inter Scripturas SANCTAS, non tamen dicit Inter CANONICAS; Et dubium est, an id fecerit Synodus Nic. Certe in Alhis illius Concilii, quos nos habemus, hoc non invenitur.*

a *S. Hier. in Agg. 1.* *Sicut & in Judith, (si quis tamen vult Librum recipere,) Es parvuli, &c. Idem, in Ezech. lib. 9. c. 30.*

d S. Hier. Prol. in libr. Salom. *Judith*, & *Tobia* & *Maccabæorum Libros legi quidem ECCLESIAM, sed eos inter Canonicas Scripturas non recipit.* Idem, in Chron. Euseb. l. 2. Verum hi Libri Maccabæorum inter DIVINAS Scripturas non recipiuntur.

e Idem, Disso Prol. Hæc duo volumina leguntur ad adificationem plebis, non autem ad auctoritatem Ecclesiasticorum Dogmatum confirmandum, neque enim inter Canonicas Scripturas recipiuntur.

f Coccius in Thesauro lib. 6. art. 17.

g Melch. Canus in loc. lib. 2. c. 14. Circumferantur sub titulo Hieronymi Commentaria in *Psalms*. Ea verò B. Hieronymo tribuere manifestaria ignorantia est.

b Sixt. Senens. Bibl. l. 4. verbo Hieronymus Insuper Sermonis horum Commentar. Catalogus & solacium ubique scaturit à pbra. si Hieronymiana abhorret. Sunt qui existimant, eos ab incerto impudore avaris nugis innumeris esse contaminatos.

i S. Hier. de Script. Eccl.

k Idem, in Prologo Gal. Hic Prologus, Scripturarum quasi Ge-

læation Principium, omnibus Libris, quos de Hebræo vertimus in Latinum, continere potest, ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum. Igitur Sap. Syrach, *Judith*, Tob. &c. non sunt in CANONE.

mong d which S. Jerome never counted the *Maccabees*. And the same Answer will serve to clear the other like Exceptions that are made concerning e the Books of *Wisdom* & *Ecclesiasticus*; but when to this purpose they produce his f Commentary upon the *Psalms*, they bring in a g false witness, and confute S. Jerome by a h bold impostor. And thus have we made it to appear, (otherwise then Cardinal Du Perron pretended) that S. Jerome was alwayes constant herein to himself. For in the year 392 he i avowed his Translation of the Bible, before which he placed his Prologus Galeatus, k as a Helmet of defence against the Introduction of any other Books, that should pretend to be of Equal Authority with it. Not many years after he wrote his Prefaces upon *Tobit* and *Judith*, and therein he changed not his mind. About the same time he wrote his Commentary upon the Prophet *Haggai*, and his Epistle to *Furia*, wherein the Book of *Judith* remaineth uncanoniz'd. In the year 396 he wrote his Epistle to *Leia*, and therein he is still constant to his Prologue. About the same year he wrote upon the Prophet *Jonas*, where the Book of *Tobit* is kept out of the Canon. In the year (400 or somewhat after) he wrote upon *Daniel*, and there *Susanna*, *Bel*, and the *Dragon*, have no authority of Divine Scripture. And at the same time he wrote his Apologie against *Ruffin*, where he referreth to his former Prologues, and expressly denieth any Retraction of them. About the year 409 he wrote upon *Esay*, where he revoketh nothing. And in the latter end of his age he set forth his Commentary upon *Ezechiel*, wherein he acknowledged no more Books of the Old Testament, then he had counted before; but continued his belief and judgement herein to the day of his death, which followed not long after.

LXXIII. To S. Jerome we may adde his Ancient and most ^a intirely beloved Friend, (though afterward his ^b open and professed Adversary) RUFFINUS; a Man, when time was, even in S. Jerome's ^c own account, eminent both for Sanctity and * Learning, and not only made equal to him by S. ^d Augustine, (who endeavoured to renew their friendship;) but in divers respects likewise preferred before him by ^e Gennadius, who lived not long after them both. Among other of his Works we have his Exposition of the Christian and Apostolical Symbole, which he did so well, that it got the Approbation above all others, that had been written upon it afore his time. In this ^f Treatise he numbred the Books of the Old and New Testament, as S. Jerome did, and the Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, he excludeth from

a S. Hier. Ep. 3. ad Florent. Ruffinus individua mihi germanitatis caritate connexum est. Et Epist. 41. ad Ruffin. Quam ego nunc tua arctius stringerem colla complexibus! &c.

b Idem, in Apol. 1. contra Ruffin. Novæ malitiæ genus, &c. sub amici nomine Inimici insidias deprehendi. Nunc eadem inimicus

objicit, quæ tunc amicus laudaverat. c Id. Ep. ad Florent. Noli nos Ruffini asfirmare virtutibus; in illi conspicias expressa Sanctitatis vestigia—. Satius habeo, si splendorem illius imbecillitas oculorum meorum ferro sustineat. * Id. Apol. 3. contra Ruff. Qui tantum habes Græci Latineque Sermonis Scientiâ. d S. Aug. Hieronym. Ep. 93. apud Hier. Accutimus dolorum stimulum facilius, dum cogito inter Vos, quibus Deus hoc ipsum, quod uterque vestrum optavit, largam prolixumque concesserat, ut conjunctissimi mella S. Scripturarum Pariter lambereitis, sic tanta amaritudinis irrepsisse perniciem, &c. e Gennad. de Script. Eccles. Ruffinus, Aquilensis Ecclesiæ Presbyter, non minima pars fuit doctorum Ecclesiæ, & de transferendo de Græco in Latinum elegans ingenium habuit. Maxima parte Græcorum Bibliothecam Latinis exhibuit, Basilii, Gregorii Nazianzeni, &c. Proprio autem labore, immo gratia Dei & Dono, exposuit idem Ruffinus Synbolum, ut in ejus comparatione alij nec exposuisse credantur. Scripsit & Epistolæ ad timorem Dei breviores multas—. Historia Ecclesiastica ab Eusebio scripta addidit decimum et undecimum Librum. Sed & Obtricatori opusculorum suorum (1.) Hieronymo respondit duobus voluminibus, arguens & convincens se, Dei intuitu, et Ecclesiæ utilitate auxiliante Domino, ingenium agitoisse, illum verò amulationis stimulo incitatum, ad obloquium Nilum vertisse. f Ruffinus in Symb. Apost. Sect. 33, 36. Is ergo Spiritus Sanctus est, qui in V. T. Legem et Prophetas, in N. verò Evangel. et Apostolorum inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitus inspirata, utilis est ad docendum. Et idem quæ sunt Novi veteris Instrumenti volumina, quæ secundum Majorum Traditionem per ipsum Sp. Sanctum inspirata creduntur, et ECCLESIIUS CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, sicut ex Patrum Monumentis accepimus designare. Itaque veteris Instrumenti Primum omnium MOTSI Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos JESUS NAVE, JUDICUM simul cum RUTH. Quatuor post hæc Reg. Libri, quos Hebræi duos numerant, PARALIP. Libram, & EZRAE Libri Duo, qui apud illos singuli computantur, et ESTHER. Prophetarum verò ESAIAS, HIEREM. EZECH. & DANIEL, præterea XII PROPH. Liber unus; JOB quoque, & PSALMI DAVID singuli sunt Libri; Salmorum verò Tres Ecclesiis traditi, PROV. ECCLES. CANT. CANTIC. IN HIS conclusantur Librorum Numerum V. Testamenti. Novi verò quatuor Evang. &c. As we number them. Hæc sunt quæ PATRES intra CANONEM conclusunt; Ex quibus FIDEI NOTARÆ Assertiones constare volueram,

the

a Idem, ibid. Scien-
dam tamen est, quod
et alii Libri sunt, qui
non CANONICI, sed
ECCLESIASTICI à
Majoribus appellati
sunt, ut est Sapientia
Salomonis, Et alia
Sapientia, quæ dicitur
Filii Syrach, qui Li-
ber apud Latinos HOC
IPSO generali VO-
CABULO ECCLE-
SIASTICUS appel-
latur, quo vocabulo
non Author Libelli sed
Scriptura Qualitas
cognominata est. E-
JUSDEM ORDINIS
est Libellus To-
bia, Et Judith, Et
Maccabæorum Libri.
In N. v. v. T. Libel-
lus qui dicitur Pæs-
talis, five Hermæ,
Ec. Quæ omnia legi
quidem in Ecclesiâ
valuerunt, non tamen
PROFERRI AD
AUCTORITATEM
EX HIS FIDEI
CONFIRMANDAM.
Cæteras vero Scriptu-
ras APOCRYPHAS
nominarunt, quas in
Ecclesiâ legi nolue-
runt. Hæc nobis à PA-
TRIBUS, ut dixi,
tradita.

b Suprà Num. 60. c Ruffin. in Symb. ubi Suprà. Noli verò Testamenti Quatuor Evangelia, Mat. Marc. Luc. Joh. Adhuc Ap. quos descripsit Lucas; Pauli Apostoli Epistola Quatuordecim, (quæ absque Epistola ad Hebr. tantum essent Tredecim,) Petri Apostoli Epistola Duæ, Jacobi Fratris Domini Et Apostoli una; Judæ una; Johannis tres; Apocalypsis Johannis. Hæc sunt, quæ PATRES intra CANONEM conclusæ sunt, Ec. * But this no Church Synod ever did; only some particular persons have been noted for it. Vide Num. IX.

the Canon of the Bible; all in the Name, not of him-
self only, but of the CURCHES of CHRIST, and
the ANCIENT FATHERS, to whom the Canonical
Books were so delivered. For he makes a Three sorts
of writings in the Church, distinguishing every one
into their severall and proper Classe; the First Canon-
ical, the Second Ecclesiastical, and the Third Apocryphal;
of all which we have said enough before. And we
have nothing to note further here, but that for c all
the Books of the New Testament, as they are now com-
monly numbred, and among them, S. Pauls Epistle to
the Hebrews; the Epistle of S. James; the Second of
S. Peter; the Second and Third of S. John; the Epistle
of S. Jude, and the Apocalyps,) we have the CON-
SENT of the ANCIENT CHURCH expressly de-
livered to us by Ruffin; who was better acquainted
with it, then some later Men have been. In which
regard, they that pretend to the same Antiquity for
* severing these Books from the New Testament, which
we do for distinguishing the other from the Old, have
not the like Reason on their side. For let them shew
such a Testimony for themselves, if they can, as this of
Ruffin's is for Us, (which neither they, nor any Man
else shall be able ever to do,) and then we will grant,
that the Ordinary Exception against us hath some Rea-
son in it, which now hath none at all, when our Op-
posites return upon us and say, that we have as little
Reason to sever Tobit and the Maccabees, &c. from the
Canon of the Old Testament, as some other Men have
to divide S. James, or S. Jude, &c. from the Body of
the New.

LXXV. But

LXXV. But against the Testimony of *Ruffin* they have certain *Objections* to make besides. 1. That * he was but of small account among others in whose time he lived. 2. That † he was unskilful and ignorant in the *Ancient Traditions* of the *Fathers*. 3. That he was blemished with the *Errors of Origen*. 4. That ‡ when he wrote his *Treatise* upon the *Apostles Symbole*, he was *S. Jeromes Disciple*; but afterwards retracted his opinion, and reproached *S. Jerome* himself for rejecting the *History of Susanna*, and the *Song of the Three Children*, together with the *Story of Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he confuted his own *Doctrine*; § when in the same *Treatise* upon the *Symbole* he quoteth the *Book of Wisdom* under the Name of a *Prophet*.

ciple, mais s'estoit depuis rendu son ennemy, il luy fait Reproches sur le sujet particulier des *Histories de Susanna*, et *Bel*, et du *Cantique des Trois Enfans*. b Cocc. Thesaur. lib. 6. art. 9. Cotton Institut. lib. 2. cap. 31.

LXXVI. 1. To the first of these *Objections*, the Account (noted c before) that *S. Jerome*, *S. Augustine*, and *Gemadius* made of him, besides the Credit that he had with d *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from e *Pope Gelasius*, is a sufficient Answer. 2. The Second is refuted by the Tradition of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of *S. Hilary*, *S. Cyril*, *S. Athanasius*, and *Melito*, who delivered the same *Doctrine* that he did, as they had received it from f their *Ancestors*. 3. To the Third we say, that as g *Origen* was accus'd of many more *Errors* then he had, (for his *Works* were much corrupted

rome y avoir reprises; c'est une vaine et frivole garantie; d'autant que le Pape Gelasie parloit des oeuvres ou versées dogmatiques de Ruffin; comme estoit le Commentaire sur la Symbole, &c. f Vide Num. 47. 55, 56, 57, 58. g Sixt. Senens. lib. 4. verbo Origines. Catezum cum talis tantusque esset Origines, gravem tamen laborum suorum jacturam passus est, fraude ac vitio Hæreticorum; qui omnia ejus Opera innumeris hæresibus contaminarunt, ut sub prætextu ac favore Nominis Originis simplici cognitiones suas facillime persunderent, & obartus venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel auctoris crimen id esse magis, quam hæreticorum depravationem credentes, Originem cum Operibus suis inter Hæreticos rejecerunt.

* Mar. Victor. in vita S. Hier. Ruffinus ne inter doctos quidem haberi capit.

† Melch. Canis in loc. lib. 2. cap. 11. ad 2. Ruffinus (pace le-ſoris diſſum ſit) Patrum Traditiones ignoravit.

a Card. du Perron Repliq. pag. 441. & 442. Il n'y a jamais eu aucun Auteur Latin, qui se soit licentié de renverser l'autorité du ſieur des Maccabées, avant S. Jerome, & Ruffin après luy, pendant qu'il ſus ſin Df-

c Num. 74.

d Paulin. Episcopus Nolan. in Epist. 9. & Sixt. Sen. in Bibl. 14. verbo Ruffinus. e Gelas Pape, in decret. De Scriptis Apocryphis. Du Perron, Repliq. liv. 1. ch. 33. pag. 219. Car quam d ce qu' aucuns alleguent, que le Pape Gelasie approuva les opuscules de Ruffin, exceptes les choses que S. le-

N

by

by *Hereticks*, that borrow'd the credit and splendor of his Name to vent their own presumptuous fancies) so *Ruffin* was suspected to be a Spreader of them all, only because he translated some of his Books, and wrote an *Apologie* for them; which in those busie and curious times made a greater noise, and procur'd him more envie and obloquie, then either he or *Origen* deserv'd. For there were sundry other *Fathers* besides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never suffer'd any such Reproach for it, as He had the ill hap to do. But the Faction ran so strongly that way in the dayes wherein He lived, that no Man, without danger of obloquie, and losse of his credit, might adventure to say any thing for *Origen*, against the stream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made *S. Jerome* (the great admirerⁱ of *Origen* above all others in former times,) now to decline that Envie, and to lay it^k upon *Ruffin's* shoulders. Yet what ever either *Origen's* or *Ruffin's* Errors were, certain we are, that this distinction and severing of the Canonical Books of Scripture from the Ecclesiastical and Apocryphal writings of other Men, was none of them; for herein *S. Jerome* altogether accorded with him, and He with *S. Jerome*, as both the One and the Other did with the Church of God, that was in their dayes, and in the old time before them. 4. Fourthly, that *Ruffin* was *S. Jerome's* Disciple is rashly said; for they had^l both one Master; and the time was, when *S. Jerome*^m thought it no disparagement to learn of him, and to let *Ruffin's* credit before his own; but that *Ruffin* afterwards retracted any thing of his former opinion, in this particular Subject about the Canonical Books, it is as untruly said, as that *S. Jerome* retracted any thing of that matter himself. For the Controversie between them

b Scripserunt pro Origenem varios libros Apologeticos Pamphylus Martyr, Gr Neocaesariensis Eusebius Caesariensis, Didymus Alexandrinus, Methodius Olympus, Basilides Magnus, & Gr Nazianzenus.

i S. Hier. in H. m. Orig. super Cantic. eum p. adiecit Socrum Omnium Expositionum viderem. Et Hieronymi Praceptor Didymus Alexandrinus, Secundum post Apostolos Ecclesiarum Magistrum. & Hier. Ep. ad Ruff. & Apol. 1. contra Ruff. l S. Hier. Apol. 3. contr. Ruff. Didymus Alexandrinus Magister Meus & Tuus. m Vide Epist. S. Hier. 5. ad Florent.

them concerning * the *History of Susanna*, and the *Song of the Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in that *Classe*;) but whether they were such ⁿ *Fabulous and False Stories* or no, as that they might not be suffer'd to come into the *Ecclesiastical Class of Scriptures*, & were altogether unfit to be read in the *Church*. This *Ruffinus* apprehended to be *S. Jerome's* meaning, and therein mistook him; For though the *Jews* ^o were of that mind, yet *S. Jerome* was not, who had only said, ^p that these *Pieces* were no true *Parts of Danel's Prophecie*, and that they had not the same *Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this * *difference* between them: 5. To the last *Objection*, (which presupposeth, that *Ruffin* cited ^r the *Book of Wisdom* as a *Prophecie*, when he said in his *Treatise* upon the *Symbole*, that ^t now it would be no hard thing to believe what the *Prophets* had foretold, that *The just shall shine as the Sun, and as the brightness of the Firmament, in the Kingdom of God*;) we say, that as it is not credible, *Ruffin* would contradict himself so soon, and quote that *Author* for a *Prophet*, whom he had already, in the same *Treatise*, excluded out of the *Number of the Prophets*; so he nameth not the *Book of Wisdom* (here) at all; and there is little resemblance between his words and the words of that *Book*; which if such a phrase as this (*The just shall shine*;) were sufficient to make *Canonical Scripture*, the *Fourth Book of Esdras* would be as *Canonical*, as it; for ^t there also we read as much as this phrase importeth. But

* Which were added out of *Theodosius* new Edition of the Bible, and not out of the Hebrew or the Ancient Greek *Septuagint*.

ⁿ *Ruff.* in *Hier. In-vektiv.* 2. citat à *Petrone* pag. 443. Tous ceux donc qui pensent que *Susanna* eust fourni d'exemple de chasteté aux mariés, et non mariés ont erré, il n'est pas vray. Et toute l'Eglise de ceux qui ont chanté l'Hymne des trois Enfants, ils ont tous erré. Et chanté choses FAUSSES.

^o *S. Hier. Apol.* 2. adv. *Ruff.* Quod autem refertur quid adversum *Susanna* historiam, Et Hymnum trium puerorum, &c. Hebraei soleant dicere, quod Me criminantur Syccobaniam se probat. Non enim quid ipsi sentirent, sed quid illi contra Nos dicere soleant, explicavi.

^p *Idem*, lib. com. in *Daniel* in præfat. Vnde et nos ante annos plurimos cum videremus *Danilem*, has visiones obelo prænotavimus, significantes eas in Hebraeo non haberi.

Et miror quosdam quosdamque indignari mihi, quasi ego decurraverim Librum, cum Origines, et Eusebius, et Apollinaris alique Ecclesiastici viri, et Doctores Græcia, has, ut dixi, visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ Autoritatem præbeant. 7 *Sap.* 3. 7. Fulgebunt iusti. Et tanquam Scintilla in arundinetis discurrent. ^r *Ruffin* in *Symb.* Non erit jam difficile credere etiam illa quæ *Propheta* prædixerunt, quod *Iusti* fulgebunt sicut *Sol*, Et sicut *Splendor firmamenti* in *Regno Dei*. *Verf. finem.* ^t 4. *Ezdr.* 7. 55. Super *Stellas* fulgebunt facies eorum.

* Vide *Testim.* *Driedonis* infra.

there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin's* Citation; which is clearly drawn from † the *Prophecie of Daniel*, wherunto the saying of *Christ* hath reference in ‖ *S. Matthew*.

† Dan. 12. 5.

Qui dormi sunt, fulgebunt quasi splendor firmamenti; & qui ad iustitiam erudiunt multos quasi Stella in perpetuum aernantes. ‖ *S. Math. 13. 43.* Tunc iusti fulgebunt sicut Sol, in Regno Patris Eterni.

a Clem. Alex. lib. 2. pæd. c. 3. Theodoret. in Exposit. ejus. b S. Cypr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Sermon. de Lap. su, aut alijs.

c S. Cyril. Alex. l. 3. in Iulian.

d S. Ambr. in lib. de Tob. c. 1.

e Iren. apud Euseb. lib. 4. cap. 22. Tertullian. de Præscriptionibus. Cypr. Ser. de Mortalitate. Hilarius in Psal. 127. Ambr. Ser. 8. in Ps. 118 Basil. lib. 5. contra Eunomium. Epiph. hæz. Anomæorum.

f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.

g Ambr. de bono Mortis & l. 2. in Lucam. Iren. li. 3. c. 25. Basil. Ep. ad Chilon. Præf. illi præmissa in editione vulg. Oratio Manassæ, nec non 3. & 4. Esdræ à quibusdam Patribus citantur.

i Clem. xot alios in Can. Apostolorum. Theodoret. in Dan. cap. 11. k S. Iud. Ep. ver. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Psellos, citant à Bolduco l. 1. c. 14. l Orig. lib. 10. in Ep. ad Rom. Qui Pastorem Heræmis Divinitus inspiratum esse iuravit. Euseb. hist. lib. 3. c. 3. Hier. de Script. Russ. in Symb. Tertul. de Orat. Clem. Alex. lib. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. lib. 4. cap. 37. m Hier. in Sophoniam c. 1. Legimus Jisephum & Prophetiam illius carmenus Historiam. Idem, lib. 12. in Esaiam c. 45. (& lib. 5. in Esaiam c. 23. & lib. 9. in Ezech. cap. 29.

Roman

Roman Church, themselves account to be but *Apocryphal Writings*, we shall finde cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scripture*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them; All which they may well be in a *large* or *popular* sense, and yet never be of that *Absolute* and *Canonical Authority* that * *Moses* and the *Prophets* are. For we trust, that neither *Pope Nicholas* the First, nor *Pope Innocent* the Third, nor *Gratian*, nor the *Glosse* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture*, either of *S. Augustine's* and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees of Councils*, when ^a they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did onely ^b to distinguish them from *Profane* and *Secular Writings*. And in that sense we acknowledge those *Books*, which are now in debate between them and us, to have been cited, and termed by sundry of the *Fathers*, *SACRED*, and *DIVINE*, and *HOLY SCRIPTURES*; whereof they made no other use, then to seter them from *Common Books*, and to illustrate the proper and *Canonical Scriptures* by them. For where at any time they come to speak di-

* S. Luc. 16. ver. 29. Habent Moysen & Prophetas, audiam illos, &c. Et cap. 24. ver. 27. & 44.

^a Nic. 1. Epist. ad Mich. Imper. Sententias Patrum divinitus inspiratas. Innocen. 3. cap. Cū Martir. ex tñ de celebrat. diss. versus finem. Super quo respondemus, quid cū SACRÆ SCRIPTURÆ dicat Auctoritas, quid injuriam facit Martyri, qui orat pro Martyre (Sententia est S. Augustini Serm. 17. de verbis Apostoli) idem est de ratione confirmati, &c. Gratianus in Decreto Juris Canon. Dist. 19. c. 6. In Canonicis.

Inter *Canonicas SCRIPTURAS* Decretales *Epistola* comprehenduntur. — *DIVINARUM SCRIPTURARUM* solertissimus indagator Auctoritatem sequatur, inter quas sacre illæ sint, quas *Apostolica sedes* habere, & ab ea alii meruerunt accipere *Epistolas*. Johannes Andræus Author *Glosse* super *Decretal.* in cap. Cū Martir. Scilicet. Terzio loco. *SACRA SCRIPTURA* hic appellantur *SCRIPTA AUGUSTINI*, unde hoc deservunt. Bellarm. de Concil. auctoritat. lib. 2. c. 12. Licet *Canones Conciliorum* & *Pontificum Decreta* distinguantur & postponantur — *Scriptura divina*, tamen *SVO MODO* sunt & dici possunt, *SCRIPTURA SACRA* & *CANONICA*; quo modo *VII Synodus Aſ.* 3. vocat *Decreta Concilii*, *Divinitus inspiratas Constitutiones*. b Melch. Canos loc. l. 5. c. 5. Innocentius verba *Augustini SACRAM SCRIPTURAM* appellavit, quemadmodum *Leges Pontificæ SACRÆ* dicuntur, ut à *Legibus principum* discriminantur. Bellarm. de Conc. l. 2. c. 12. Scilicet. Dico Secundo, *Decreta Pontificum* dicuntur *SCRIPTURÆ SACRÆ*, ut distinguantur à *Prophanis*, & *Concilia*, ut distinguantur à *Scriptis Patrum*, quæ non sunt *Regula*. Loyus Sentent. theol. l. 1. c. 13. Non moveat quonquam, quod *Patres* ex his *Libris* fidei testimonia ferant. Nam propterea non sequitur *Eos* inter *Libros Canonicos* collocasse, non magis quam *Librum Henoch*, &c.

finally

a Vide Num. 1. & 2.

b Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. Notandum est, Chemnitium non negare hos Libros esse bonos & Sanctos, & dignos qui legantur; sed tamen non esse tales, ut ex illis firma argumenta duci possint, &c.

distinctly & accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Classe*, and allowing no *Divine* or *Canonical* Authority (in that ^a Sense wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *infallible Rules* of *all our Religion*; by the *Special Appointment* of God himself. In a larger and general sense (as *Divine* is applied to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*, or to the *Confirming* of us in that *Faith*, which is *founded* upon the *Infallible Scriptures* alone,) we ^b scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we binde them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the Testimonie of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books*, that properly belonged to the *Old Testament*, did not either expressly exclude, or at least omit, *those* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters, that they made an *honourable mention* of some *One* or

Two

Two of these *Books*, and cited a few *Sentences* out of them, which either in so many words, or in the same sense, are to be found in the *Canonical Books* themselves. But the Question is, whether ever any *Church*, or *Ancient Author*, during these *First Ages*, can be shewed, to have professedly made such a *Catalogue* of the True and Authentick Books of Scripture, as the *Council of Trent* hath lately addressed, and obtruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for our *Church-Canon*, (and to that purpose we have produced their several and joyn't Testimonies,) that there can be no denyall of their *Agreement* herein with us. We will therefore end this *Chapter* with the Preface that *Amphilochius* made ^a before to his *Verses*, (for it is worth the Repeating again,)

^a Numb. 67.

Non tui cuius est credendum Libro,

Qui venerandum Nomen S. Scriptura praeferat;

By which words he giveth us a faire intimation, that there were in *his time*, (as there are in *Ours*.) *Certain Bookes* annexed to the *Bible*, that bare the *Name* and *Venerable Title* of *Divine Scriptures*, which yet ought to be distinguished from them, as not having the same *Essentials*, *Approbation*, and *Authority*, that the *Genuine* and *Canonical Books* had. And this is the true Sense and Scope, at which all the rest of the *Fathers* ayimed, both those that have bin cited before, and those that shall follow after.

CHAP. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. **W**E begin this Century with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek LXX*, had those *later Books* of *Tobit* and *Judith*, &c. annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was ^a ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that privilege and honour to these *Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) ^b to be read and published to the people, as having many good *Rules of Life*, and *Canons of Religion* in them; yet he was alwayes careful, to set that *Mark of Distinction* upon them, which might sever them (in many very weighty and considerable respects,) from the *Books* and *Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestion'd Authority*,) then he ever did to the *other*; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

LXXX.

^a In dissertatione cum Hieronymo, inter illorum Epistolae, & lib. 18. de Civit. Dei. c. 43. Ex hac LXX interpretatione etiam in Latinam Linguam interpretatum est, quod Ecclesia Latina retinent. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium eisdem Scripturas converteret, &c. ^b In Concil. Carthag. infra citando, cui ipse Augustinus interfuit.

LXXX. 1. The ^a *Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *last Prophets*, (after whose time, until the coming of *Christ*, there was no other,) held likewise this Conclusion; That ^b *those Books* which were written, during all that space of years, wherein there was no Prophet seen in *Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have equal Authority with those other Books, which by *God's* special will and inspiration were set forth before. Of these *Fathers* *S. Augustine* was one; from whose ^c words, concerning the Cessation and Expiration of all *Propphetical Writings* after the dayes of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no more Books to be reckoned, that had any such *Canonical Authority*, as the former had. And so far was he from admitting those Books, which they wrote that were no Prophets, into the Canon of *God's* divine and indubitate Oracles; that ^d what the Prophets wrote themselves, without a special Inspiration, and precept of *God* to that purpose, he excluded from it; making a cleer distinction be-

^a Vide Num. 4. & Num. 53.

^b Euseb. in Chron. lib. 2. Ad Esdram & Nehemiam usque habentis Canonice Hebraica Scriptura. Et ad Ann. primum Seleuci juxta versionem S. Hieronymi. Maccabaeorum Historia Graecorum hinc supputat Regnum; verum bi Libri inter Divinas Scripturas non computantur. Idem, lib. 8. demonstrat Evangel. sub init. Ab illo tempore usque ad tempora Servatoris nullum exstare Sacrum Volumen. Item, Seder Olam interpret. Genebr. An. 52. Mdc. 1. Pers. mortui sunt Hagg. Zach. et Malachias. Quo tempore cessavit Prophetia de Israel.

^c S. Aug. de Civit. Dei. l. 17. c. ult. Totum autem illo tempore, ex quo redierunt de Babylone, post Malachiam, Aggeum et Zachariam, qui tunc Prophetaverunt, et Esdras: non habuerunt Prophetas, usque ad Salvatoris Adventum; — Propter quod ipse Dominus ait, Lex est Propheta usque ad Johannem. — Malachiam vero. Aggeum, Zachariam, et Esdras, etiam Judaei reprobi in Autoritatem Canonicae receptos, novissimos habent. Sunt enim et Scripta eorum, sicut aliorum, qui in magna multitudine prophetarunt; per paucos ad scripserunt, quae AUTORITATEM CANONIS obtinuerunt. Et lib. 18. cap. 26. Usque ad hoc tempus Prophetas habuit populus Israel, qui cum multi fuerint, paucorum et apud Judaeos, et apud Nos Canonica Scripta retinentur. Et l. 17. c. 1. Hoc totum tempus est Prophetarum. ^d Idem, de Civit. Dei. l. 18. c. 38. In ipsa Historia Regum Juda, et Regum Israel, quae res gestas continet, de quibus eadem Scriptura Canonica credimus, commemorantur plurima quae ibi non explicantur, et in Libris aliis inveniri dicuntur, quos Prophetas scripserunt, et alii ubi eorumque Prophetarum Nomina non tacentur (Intelligit Samuellem, Nathan, Gad Prophetas, de quibus, 1 Chron. 29. 29. & Abijah, ac Idd nem, una cum Shemaia, iidem Prophetas, de quibus, 2 Chron. 9. 29. & 12. 15. Item Salomonem, de quo 17. de Civ. Dei. c. 20.) Nec tamen inventiuntur in CANONE, quem populus Dei recepit. Cujus rei, fateor, causa me laet, nisi quid Ego existimo, etiam ipsos, quibus ea, quae in auctoritate Religionis esse deberent, Sanctus utique Spiritus revelabat; alia sicut homines historiis diligenti, alia sicut Prophetas inspiratione Divina scribere potuisse; atque Haec in fuisse DISTINCTA, ut illa tanquam IPSIS, illa vero tanquam DEO per ipsos loquenti judicaretur esse tribuenda; ac sic illa pertinere ad ubertatem cognitionis, haec ad Religionis AUTORITATEM; in qua AUTORITATE custoditur CANON.

O

tween.

a S. Aug. in Psal. 40.

Si aliquis perstreptit inimicus, et dicit, vos vobis Prophetas finxistis; profertur CODICES JUDÆORUM.—Judai tanquam Casarii nostri sunt: Studentibus nobis Cedices portant.—Apud illos sunt Prophetæ & Lex; in qua Lex, & in quibus Prophetis Christus prædicatus est. Idem in Psal. 56. Propter hoc adhuc Judæi sunt, ut Libros nostros portent ad Consuetudinem suam. Quando enim volumus ostendere. Paganis prophetiam Christum, profertur Paganis illas Literas.—Quia OMNES ipse LITERÆ, quibus Christus prophetatus est, apud Judæos sunt, OMNES IPSE LITERAS habent Judæi: Profertur CODICES ab

Inimicis, ut confundamus alios Inimicos. CODICEM portat Judæus, unde CREDAT Christianus. Librarii nostri facti sunt Idem, lib. 12. contra Faust. cap. 13. Et quid est aliud hodieque gens ipsa Judæorum, nisi quidam Serinia-ria Christianorum, bajulans Legem & PROPHETAS ad testimonium assertionis ECCLESIAE? Item, lib. 18. de Civit. Dei, cap. 41. At verò gens illa, ille populus, illa civitas, illa república, illi Israhelici. * QUIBUS CREDITA SUNT ELOQUIA DEI, nullo modo pseudo-prophetas cum veris Prophetis pari Licentiâ considerant. sed concordantes inter se, atque in nullo dissentientes Sacrarum Literarum veraces ab eis agnoscebantur, & tenebantur Auctores. b Vide Num. 31. c S. Luke 24. 27. d S. Aug. lib. 2. contra Gaud. cap. 23. Hunc quidem Scripturam (Maccabæorum) non habent Judæi SACRATAM Legem, & Prophetas, & Psalmos, quibus DOMINUS testimonium perhibet tanquam TESTIBUS SVIS. e Idem, de vit. Eccl. c. 16. Demonstrant Ecclesiæ suam in præscripto Legis, in Prophetarum prædiciis, in Psalmorum Canibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS. f Idem, de Civit. Dei, cap. 42. Has SACRAS Literas etiam Ptolemæus Rex Egypti nosse studuit, et habere.—Petivique ab Eleazar nunc Pontifici. e dei sibi Scripturas.—Has ei cum idem Pontifex misisset Hebræas; post etiam ille Interpretes psalterii, & deusum ei Septuaginta duo, &c.

tween Every Writing that was compos'd onely by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the *AUTHORITY* whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between *S. Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian*; For when it was objected to the *Christians*, a that they produced their own *Canon of Scriptures* for themselves, he appealeth to those *Jews*, who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian Faith* and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted among them; having learn'd from *S. Paul*, * that the *Oracles of God* in the *Old Testament* had been all committed to their *Custody*, where they were kept without any mixture or Confusion of other Writings; and from *Christ* b himself, that the c *Law of Moses*, and the *Books of the Prophets*, (to which only he referr'd as to his d own Witnesses,) comprehended e *All the Scriptures*, that before his time had been Penn'd and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemæus Philadelphus*,) f *S. Augustine* acknowledged no more Books, then what were then Translated out

of

of the *Hebrew Copies* sent from *Jerusalem*; where neither *Tobit* nor *Judith*, nor any of that *Classe* were to be found; for (whatever *Genebrard* * saith of his own head to the contrary,) those *additional Writings* were brought in afterwards, and used only by the *Hellenist Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made equal with the other *Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of that *Bible* many ways depraved. 4. Fourthly, *S. Augustine* ^a gives the Authority of all *Canonical Scripture*, that he held needful to be known, to the *Revelation* that *Christ* made of it, first by his *Prophets*, and afterwards by *Himself*; and his *Apostles*; among all which these *New Canonical Books* can not be reckoned. And so many Testimonies (omitting divers others,) we produce out of *S. Augustine*, against the *Roman Plea* that is made for them, in general. 5. Then in particular, against the Canonizing of the *Books of Judith*; we produce his special Exception, ^b That the Occurrences mentioned and written in it, were not received into the *CANON* by the people of God. To which *Canon* he had before appeal'd. 6. Against the Sovereign Authority of the *Wisdom of Solomon*, & *Ecclesiasticus*, we produce the difference that he ^c maketh between them, and the true *Books of Solomon*, (whereof he numb'reth but *Three*, that the *Old Canon* acknowledged,) reckoning these among the *Canoni-*

TISSIMÆ AVTORITATIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus. ^b Idem de Civit. Dei, lib. 18. c. 26. Quia conscripta sunt in Libro Judith, sancti in CANONEM SCRIPTURARVM Judai non recipiisse dicuntur. And of what they received not, he afterwards giveth this reason, (eod. lib. cap. 38.) speaking of other like books. Non inveniuntur in Canone, quoniam Populus Dei recepit, — quia autem sicut homines historici diligentia, alia sicut Prophetia inspiratione divina scribere conati sunt; illa ad veritatem cognitionis, hæc ad Religionis Autoritatem pertinebant; in qua Autoritate custoditur Canon: præter quem, &c. ^a S. Aug. de Civ. Dei, lib. 17. cap. 10. Salomon Prophetasse etiam reperitur in suis Libris, qui TRES recepti sunt in Autoritatem CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii verò DVO, quorum unus SAPIENTIA, alter ECCLESIASTI VS dicitur, propter Eloquentiam nonnullam similitudinem, ut Salomonis dicantur obtinuit CONSERVATO. Non autem esse ipsius non dubitant Doctores, — Et adversari contradiçtores non tantâ firmitate proferantur.

* Genebr. Chron. l. 2. p. 190. col. 2. Vide-
tur in hac 7. Synodo
Hierosolymitana Se-
cundus Canon S. Scrip-
tædium, in quo hi Libri
receptebantur. To
which purpose he
produceth Epiphani-
us (lib. de pond. &
mensur.) who after
the recital of Prole-
me's Epistle mention-
eth the sending of
divers other Books to
him, besides the
XXII that belonged
to the Hebrew Bible.
But Genebrard abu-
seth his Reader. For
Epiphanius said no
more, then what he
had out of some un-
certain Story, that
there were sent
XXII g'n'ne Books,
and LXXII Apocry-
phæ, which will not
help Genebr. at all.
^a S. Aug. de Civ.
Dei, lib. 17. cap. 3.
Filii Dei prius per
Prophetas, deinde per
semetipsos, postea per
Apostolos, QUAN-
TUM SATIS ESSE
JUDICAVIT, lo-
quutus, S. SCRIP-
TURAM CONDIDIT,
quæ CANONICA no-
minatur, EMINEN-

^a Idem, de prædest. Sanct. c. 14. Non debuit repudiari Sententia Libri Sapientie, qui meruit in Ecclesia Christi de gradu Leclorum-audiri, &c. [At the Readers Desk, though not at the Bishops]

^c Ibid. Oportet ut Liberum istum Sapientie-Omnibus Traditoribus antepont; that is, it ought to be honour'd and placed next to the Canonical Scriptures.

^d Ibid. Quod à me quoque possum, nimirum testimonium de Libro Sapientie Fratres istos ita respuisse dixisse (Prosperum & Hilarium alloquitur;) tanquam non se Libro CANONICO adhibere Quasi & EXCEPTA HVJVS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.

^e S. Aug. Lib. de cura pro mortuis, cap. 15. Liber Ecclesiasticus, quem Jesus filius Sirach scripsisse traditur, & propter Eloquentiam similitudinem Salomonis pronuntiatur, continet in laude Patrum, quod Samuelis etiam mortuus prophetaverit. Sed si huic Libro, ex Hebræorum, QUIA IN EO NON EST, CANONE CONTRADICITUR, quid de Moysè, qui in Deuteronomio & in Evangelio, &c. f. S. Aug. de Civ. Dei, lib. 18. cap. 36. Suppositio temporum à resituro Templo NON IN SCRIPTURIS SANCTIS, QUÆ CANONICÆ APPELLANTUR, sed in ALLIS invenitur, in quibus sunt & Maccab. Libri. g. S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis. h. Ibid. Recepta est ab Ecclesia non INUTILITER, s. SOBRIE legatur, vel audiat, Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibi met ipsis milia vasania necem conficerent. Summa Exemplorum INOPIA COARCTATI, in Maccabæorum Libris persecutatis omnibus ECCLESIASTICIS Auctoritatibus, vix aliquando, quod pro sua sententia adducerent, invenierunt. De vere Divinis ac CANONICIS non tam dilute loquitur Augustinus.

nical Scriptures themselves, and those other among such Ecclesiastical writings, only, as by CUSTOME had prevailed, to be ^b Read in publick Congregations under the Name of Salomon; and were therefore to be ^c preferred before all Treatises upon the Scriptures, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the same degree and equality of honour, that the proper Canonical Books of Salomon have with us, no more then ^d S. Augustine did, and those that lived in his time. 7. But against the Authority of Ecclesiasticus, we bring another of his Testimonies, where ^e he acknowledgeth it to be a Contradicted Book, (excepted out of the Ancient Canon;) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth another Book, that could not be contradicted at all. 8. Against the Canonizing of the Maccabees we are able to produce more Testimonies out of him, then one; for in one ^f place he doth clearly distinguish them, from the Canonical Scriptures, purely and and properly so called; In ^g another he confesseth, that neither the Jews nor Christ held them in such account, as they did the Law and the Prophets: And in ^h Two places besides he lesseneth the Esteem, and the

Honour

Honour of them ; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done ; nor was it lawful for him to do it. So we see *S. Augustines* minde.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make *S. Augustin* to confute himself ; and, notwithstanding all this that he hath said before, to be a Special witness upon their side, and to hold the *Books*, contested between them and us, to be every way as *Canonical*, and of as much *Authority*, as any of the *Scripture* are besides. 1. To which purpose, in the first place they usually cite his *Treatise of Christian Doctrine*,^b where they say, (but their *Saying* is not alwayes to be trusted,) that he numbred *All the Books of Scripture*, alike, as they do ; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no more words of his,

a Bellarm. de verbo Dei, lib. 1. c. 10. Sect. Primam.
Du Perron, Repl. pag. 439. Il appert par le Canon des livres Canoniques, inseré dans le second livre de la doctrine Chrétienne de S. Augustin, ou les deux livres des Maccabés sont expressément contenus, & auquel S. Aug. afin d'empêcher que le nombre n'en fût varié par

aucune addition, ou soustraction, ajoute pour seu, En ces xliiii Livres est terminée l'autorité du V. Testament. Sixt. Sen. Bibl. Lib. 8. Catharinus de libr. Canon & alii multi. Sapientiam & Ecclesiasticum inter Propheticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobie & Judith Sancta Christi Ecclesia in Canone recipit, & Pati veneratione cum aliis S. Libris legi atque colit. Verba Hieronymi, sine ulla discretionis consideratione, non sunt proferenda, quoniam Aug. in 2. lib. de Doctr. Christi. cap. 8. ut unusquisque in ordine Canonico Libr. enumerat. — Aug. quoque 1. 2. de Doctr. Christi. 2. Maccab. Libros in Canone Divinarum Scripturarum collocat. Hæc omnia Sixt. Sen. dicto libro 8. b S. Aug. lib. 2. de Doctr. Christiana cap. 8. TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM vo sciamus dicimus, his Libris continetur : Quinque Moysi, id est, Genesi, Exod. Levit. Num. Deut. & uno Libro Jesu Nave, uno Judicum, uno Libello, qui appellatur Ruth, qui magis ad Regum principia videtur pertinere ; deinde quatuor Regum, & duobus Paralip. non consequentibus, sed quasi à latere adjunctis similique pergentibus : Hæc est Historia, qua sibi annexa tempore continet, atque ordinem rerum. Sunt alia tanquam ex diverso ordine, qua neque huic ordini, neque inter se connexur, sicut est Job, et Tobia, et Hæll, et Judith, & Maccabæorum Libri duo, et Esdra duo, qui magis subsequi videntur, ordinati illam Historiam usque ad Regum vel Paralip. terminant. Deinde Prophetæ, in quibus David unus Liber Psalm. & Salomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis esse dicuntur. Nam Jesus filius Sirach eos scripsisse constat : sicut perhibetur ; (hoc autem, quod ad Sapientiam pertinet, revocavit 2 lib. Retract.) Qui tamen quoniam in Auctoritatem recipi meruerunt, inter Propheticos numerandi sunt. Reliqui sunt ceterum Libri, qui PROPRIE Prophetæ appellantur, XII Prophetarum Libri singuli, qui connexi sibi sunt, quoniam nunquam sejuncti sunt, pro uno habentur : quorum Prophetarum Nomina sunt hæc, Osee, Joel, Amos, Mich. Naum, Abac. Jeremia, Jonas, Soph. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel. His XLIV. Libris V. terminatur auctoritas, Novi autem IV Libr. Evang. &c.

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then what they are pleas'd to cite, this *One passage* may make a fair show, that after the space of *CCCC* years, they seem to have gotten *One Father* upon their side. But whosoever will look into the words of *S. Augustin*, ^c immediately going before *this passage*, and heed well the termes of his Advice which he gives there to his Reader, (and whereunto he ^d referreth again when he begins to enumerate *All the Books* that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sense* the *Same*, in delivering the *Canon of Scripture*. 1. For First, he putteth a *Note of Difference* between those ^e *Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially* called *Canonical*. 2. Then, he setteth a ^f *Mark* upon those, that for their *undoubted verity*, are more *securely* read then *Others*. 3. Next, ^g he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kinds*, of which *some* were Received by *All Churches*, and some but by a *Few*; and ^h preferreth those that were acknowledged either by *All* or the most *Eminent* and ⁱ *Apostolical Churches*, before those, that certain *particular Churches* onely, and of *lesse Authority* accepted. 4. Moreover, he admitteth a Subdivision even of this latter kinde, whereof ^k *some* might be Received by the *greater*, and *some*

^c Ibid. ante verba citata. Erat igitur DIVINARUM SCRIPTURARUM solertissimus indagator, qui primò TOTAS legerit, notasse habuerit; & si nondum intellectu jam tamè lectione, duntaxat EAS, quæ appellantur CANONICÆ. Nam CÆTERAS securius leget FIDE VERITATIS instructus, ne præcipuum imbecillum animum, et periculosiss., mendacis atque phantasmatis eludentes præjudicium aliquod contra sanctam intelligentiam. In CANONICIS autem SCRIPTURIS Ecclesiarum CATHOLICARUM QUAM PLURIMUM Autoritatem sequatur; inter Quas sanctæ illæ sunt, quæ APOSTOLICAS SEDES habere, & Epistolas accipere meruerunt. Tenetis igitur HUNC MODUM in SCRIPTURIS CANONICIS, ut EAS quæ ab OMNIBUS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quæ QUÆDAM non accipiunt. In EIS verò quæ non accipiuntur ab OMNIBUS, PRÆPONAT EAS, quæ PLURES, GRAVIORISQUE accipiunt, eis quæ PAVCIORIS. Minorisquæ Autoritatis Ecclesia tenent. Si autem ALIAS inveneritis à PLURIBUS, ALIAS à GRAVIORIBUS haberi, quamvis hoc facile invenire non possit, æqualis tamen autoritatis eas habendas puto. Totus aut. &c. ^d Ibid. In quo ISTAM CONSIDERATIONE. ^e Versandam dicimus. ^f ^g Ibid. DIVINARUM Scripturarum DYNAXAT. EAS, quæ appellantur CANONICÆ. ^f ^h Ibid. Nam CÆTERAS securius leget FIDE VERITATIS instructus. ^g ⁱ Ibid. Eas, quæ ab OMNIBUS Ecclesiis accipiuntur, præponat eis, quæ non accipiuntur ab OMNIBUS. ^b ^j Ibid. Præferantur quæ à pluribus, & gravius Ecclesiis recipiuntur, iis quæ à paucioribus, & minoris autoritatis. ⁱ ^k Ibid. Quam plurimum autoritatem sequatur earum, quæ Apostolicas sedes habere meruerunt. ^k ^l Ibid. Si autem alias inveneritis à pluribus, alias à gravius haberi, (quamquam hoc facile invenire non possit), æqualis tamen autoritatis eas habendas PUTO.

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by the better sort of Men; which notwithstanding (because that had seldom hapned, and was not usually noted,) he thought to be of equal authority. 5. And Lastly, he premiseth ¹ this Caution before the Recital of his General Canon, that all these ^m particular Considerations may not be neglected by him that readeth it. If the Council of Trent (whereby the Roman Church is now govern'd) had set such a Preface before their Canon of Scriptures, as this is, that S. Augustine set before his, and had added no more to the End of it, then He did; they might have had the fairer plea for themselves. But so far are they from allowing their Canon to be received with any such Qualifications, and Distinctions, as these be; that first, they ^a command all the Books recited in it, (among which are those, that All Churches, at least, received not, and none at all, in their sense,) to be equally accepted, and taken with the self-same Veneration, as having all a like absolute and Divine Authority annexed to them, without preferring one before another; and then, ^b they damn all the Churches of the World besides, that will not thus receive that Canon upon their own termes: which neither S. Augustine, nor any other Father before or after him, ever did. Who when they give us such a Canon or Catalogue of Holy Scriptures, as we read here in his Book of Christian Doctrine, they give us a fair latitude withal, of taking the Canon in a common and large sense, without restraining it, (as otherwhiles when they speak after an exact and distinct manner, they do themselves,) to that strict and univocal acception, which makes it only to be of pure and Sovereign Authority; for this is the distinction that preserves the difference between that Canon of Books, which is absolute and divine, and that which is not simply so, but mixt and Ecclesiastical. Nor can S. Augustine here be taken in any other sense. For of the Canonical Books (strict-

¹ lb. Tenebit igitur (LeBlor) HUNC MODUM in Scripturis Canonis.
^m lb. TOTVS autem CANON Scripturarum, in quo ISTA M CONSIDERATIONEM versandam dicimus, &c.

^a Concil. Trid. Sess. 4. — Omnes Libros FARI PIETATIS affectu, reverentia, & veneratione, pro Canonis recipere.

^b Ibid. Si quis autem non susceperit, &c. ANATHEMA sit.
Et Bulla Pii Papæ 4. ibid. super forma Juramenti. Damna a Concilio Tridentino ego pariter damno, & anathematizo. Item, Extra hanc fidem nemo Salvus esse potest.

† Vide Num. 9.

a Aub. Miræus de Scriptor. Sæc. XVI. Thomas de vico Cajetan. inter omnes sui temporis Theologos PRINCEPS censebatur.

b Cajetan. in Lib. Esther sub finem. Et hoc in loco terminamus Commentaria Librorum Historialium V. I. Nam reliqui (viz. Judith, Tobia, et Maccab. Lib. i.) à S. Hieronymo EXTRA CANONICOS LIBROS supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ et Ecclesiastico, ut patet in Prologo Galeato. Nec turberit Novitæ si alicubi repereris Libros istos inter CANONICOS supputari, vel in Sacris Conciliis, vel in Sacris Doctrinis. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctorem; Et juxta illius sententiam ad Chron. & Heliod. Episcopos, Libri isti, (et si qui alii sunt in CANONE BIBLIÆ similes) NON SUNT CANONICI, hoc est, non sunt REGVLARES ad firmandum ea quæ sunt FIDEI; possunt tamen dici CANONICI, hoc est, Regulares ad edificationem fidelium, ut patet in Canone Biblia ad hoc recepti & authorati. Cum hæc enim distinctione discernere poteris & DICTA AVGVSTINI in 2. de Doctr. Christiana, & Scripta in Conc. Flor. sub Eug. 4. Scripta in Provincialibus Conciliis Caribag. et Lodic. & ab Innocentio, ac Gelasio Pontificibus.

ly so called, none can be preferred before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the choice of any Churches, whether they will receive them, or no; as it is not in the Election of any person, whether he will follow any Church, that should not receive them, (whereof there is no Example or † instance to be given;) but of the Canonical and Scripture Books (largely and mixtly taken) there is no better advice, then S. Augustin here gives; to prefer those, that all Churches receive, (and such are the XXII Books of the Old Testament,) before those other, that but a few receive, (and such are the VI Books contested,) To this Advice we will adde another, which is to the same purpose given every Man, that reads this & other places of S. Augustin, by one of the most learned Cardinals (but he lived not to see the New Canons made at the Synod of Trent,) that ever the Church of Rome had: Who, (acknowledging no more Books of the Old Testament, to be properly Canonical, then We, and all the Churches that consent with Antiquity, do,) counselleth his Reader not to be troubled at any thing, that may be brought out of S. Augustin, or other Fathers to the contrary. For if at any time they call the Controversed Books Canonical, (as there are but a very few that do so,) they are not to be understood in so exact and strict a sense, as if they held them to be no lesse Canonical then the other uncontested Books are, or as firm Rules and Principles of Faith; but only

in a modal or qualified sense, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infalible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wisdome in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of *S. Augustin*, in his *Book of Christian Doctrine*, hurteeth us not: for we have as many Books of Scripture (largely taken) in our *Bible*, as he had in his.

2. The next Authority that our ^a Opposites produce out of him for themselves, pretending that it makes against us, is in his *Book of Predestination*; where writing to *Hilary* and *Prosper*, he pleadeth for the *Divine Authority* of that ^b Testimony, which he had formerly cited out of the *wisdom of Salomon*; and hereby (if *Cardinal Bellarmin's* Collection from hence might stand, and hold firm,) he maketh the *WHOLE Book of wisdom* to become *Canonical*, no lesse then the *Books of the Law* and the holy *Prophets* are. But that *S. Augustin* was of another minde, we have divers clear Arguments to evince it. For (first,) when he had produced this Testimony out of *wisdom*, (that ^c *The Righteous man is speedily taken away, lest wickednesse should alier his understanding*;) and some exceptions had been taken against him, by the *Divines of Marseilles*, for citing a Book ^d which was not *Canonical*, (as, in those dayes, they had no such *Canonical Book* in the *Church of France*;) he doth not answer and reply, that they

^a Bellarm. de vetbo Dei, lib. 1. cap. 13. Sect. 2. B. Aug. ex professo docet, & probat, ex hoc libro Sapientia posse confirmari dogmata, & librum esse CANONICVM. Lib. 1. de predestinat. cap. 14. Et Sect. 4. Sed audiamus quæ in eodem capite infra ponuntur. Non debuit (inquit) repudiari Sententia Libri Sapientia, qui meruit in Ecclesia Christi de Gradu Lectorum Ecclesiæ tam longæ annositate rectori, & ab omnibus Christianis, &c. cum veneratione diuina Auctoritatis audiri. Et infra. Opor-

ter, ut Librum istum Sapientia omnibus Tractatoribus antepoñant; quoniam sibi eum posuerunt etiam temporibus proximis Apostolorum egregii Tractatores, qui eum testem addibentes, nihil se addidere nisi diuinum Testamentum crediderunt. Du Petron Repliq. contre le Roy de la grand Bretagne. Pag 440. Les Juifs ne tenoient non-plus de Livre de la Sapience, au mesme degre de la Loy, des Pseaumes, & des Prophetes; & nostre Seigneur ne l'auoit non plus alligé, &c. Et neantmoins S. Augustin ne laisse pas de dire. (De pred. l. 1. c. 14.) Le Livre de la Sapience a merite, &c. d'estre leu en l'Eglise de Christ par les Lecteurs de l'Eglise, &c. & d'estre ouy, &c. avec veneration d'autorité diuine. Et derechef, de supra in Bellarm. ^b Rapius est. ne malitia mutaret intellectum. Sap 4. 11. ^c Wild. 4. 11. ^d Ep. Hilarii ad Aug. inter Ep. S. Aug. Hunc Librum tanquam NON CANONICVM designant omittendum.

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† S. Aug. de prædest. Sanct. l. i. c. 14. *Non debuit repudiari Sententia Libri Sapientia.*

d Idem, ibid. *Qui meruit in Ecclesia Christi tam longè annositate, &c. cum veneratione, &c. audiri. Ut supra.*

a S. Aug. ibid. *Qui (Liber Sapientia) meruit in Ecclesia Christi de GRADU LECTIONUM recitari.*

b De GRADU EPISCOPORVM, f. v. ex AMBONE.

c Idem, ibid. *Certe etiam de divinarum Scripturarum TRACTATORIBVS, qui fuerunt ante nos, proferrem defensionem huius sententia, quam nunc solio diligentius atque copiosius contra virum Pelagianorum defendere urgebat Errorum. Si huius ergo Sententia defensionem ex Divinarum Eloquentiarum nos præcedenti-*

*bis Catholicis TRACTATORIBVS promerem, prolesse hi fratres, pro quibus nunc agimus, acquiescerent: hoc enim significasti Literis vestris. Sed qui Sententia TRACTATORVM instrui volunt, oportet, ut istum Librum SAPIENTIAE, ubi legunt, Raptus est ne malitia mutaret intellectum ejus, OMNIBVS TRACTATORIBVS ANTEPONANT; quoniam sibi eum anteposuerunt etiam temporibus proximæ Apostolorum egregis TRACTATORES, qui eum Testem adhibentes, nihil se adhibere nisi DIVINÆ Testimonium crediderunt. d S. Hieronym. Epist. 61. Scio me aliter habere Apostolos aliter TRACTATORES. e Vide S. Aug. de Doctr. Chr. l. 2. c. 8 & Retract. l. 2. c. 4. * S. Aug. de prædest. ubi supra. Sententiam verè planam, & antiquius Christianam.*

said not true, or that the Book was of equal Authority with any other of the Bible, (and yet this he would have said, if it had been equally Canonical,) but he pleads only, that it ought not to be † *rejected*, for the great veneration that it had in the Church: Where (Secondly,) notwithstanding that veneration, it had certain marks of difference set upon it, (and here noted by S. Augustin himself,) to distinguish it from being as Divine and Canonical, as the Law and the Prophets be. Of which Marks, this was One; that the Book of wisdom, and the rest of that Class, were given to the ^a *Lessors*, or the *Inferior Officers* of the Church, to be read there by them in a lower place, then those of the higher Classe were; which the Priests and Bishops read themselves, in a ^b *more eminent and conspicuous manner*: And this was Another; that such Authors as He that wrote the Book of wisdom, had onely the honour to be set first and ^c *preferred* before all other Tractators upon the Canonical Scriptures; but ^d *it is one thing to be set before the common Tractators, and another thing to be the Authors of the Canonical Books themselves*, for this supposeth them to be those Men, that were immediately inspired by God: which of that ^e *uncertain Author* that compos'd the wisdom of Salomon, (though many things he wrote might be confirm'd by Canonical Scripture, and were therefore received as Divine Truths and Testimonies,) S. Augustin could not say. And (Thirdly) for the same reason, he urgeth the * *Truth and Authority of*

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the Sentence only that he had cited, (being willing enough to ^b forgoe the Authority of the Book,) and standeth upon these Terms about it; that it is ^c certainly a work of Gods Divine Grace and favour, *If the just man be taken away betimes, lest otherwise he should be expos'd to the danger of worldly wickednesse*; and that no Christian will deny, but that this just man, so taken away, is in rest and peace; and therefore whosoever said it, that it was a faithful saying (this,) and grounded upon ^d Divine Authority. In which sense ^e S. Cyprian also alledged the same saying under the Name and Testimony of the Divine Scripture. But neither did he, nor S. Augustin, call it a Divine Testimony so much in respect of the Book wherein it is, or the Author that wrote it, as in regard of the Matter it self, that is there written. However, to the Objection made against this Book, that it was not Canonical, he maketh no direct Answer, that it was; which, if he or the Church had held it so to be, would have been the readiest way to have answered all the Divines of France, and ended that Controversie between them. But herein ^f he would not be their Adversary, as the Masters of the Roman Church are pleas'd to be Ours. 3. In the third and last place, they bring his Authority for Canonizing the Books of the Maccabees. To which purpose they ^g cite Two of his Sayings; One, That the Church, and not the Jews, accounted those Books to be Canonical:

adhibentes, nihil se adhibere nisi Divinum Testimonium crediderunt. ^h S. Cyp. lib. de Mortalitate, & lib. Testim. 3. ad Quirinum. ⁱ S. Aug. de Civit. Dei, lib. 17. c. 20. suprà citat. Salomonis Libri TRES recepti sunt in AVTORITATEM CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii vero Duo, quorum unus SAPIENTIA, alter ECCLESIASTICUS dicitur propter eloqui nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Consuetudo. Non autem esse ipsius, NON dubitant doctiores; Eorum tamen in Auctoritatem (Scriptorum videlicet Ecclesiasticorum, & Populo publicè prælegi solitorum,) maxime Occidentalis antiquitas recepti Ecclesiæ. Sed adversus Contradiçtores NON TANTA FIRMITATE proferuntur, quæ Scrip'ta non sunt in CANONE Judæorum. ^k Bellarm. de verbo Dei, l. 1. c. 13. Sect. 1. Sanctus autem Augustinus (cui multum auctoritatis sæpe tribuit Calvinus,) lib. 18. de Civ. Dei, cap. 36. Libros (inquit) Maccabæorum non Judæi, sed Ecclesiæ pro Canonici habet. Idem locus à Card. Perronio, (Replic. pag. 439.) multisque aliis, proferitur unà eodem Sequenti.

^b Ibid. Quod à me quoque positum testimonium de Libro Sapientia fratres istos illustrasse dixistis, tanquam non de Libro Canonico addidistis. Quasi, et EXCEPTA HÆC LIBRI ATTESTATIONE, RES IPSA non CLARA sit, quam volumus hinc duci.

^c Ibid. Quis enim audet negare Christianum, justum, si morte præoccupatus fuerit, in Refrigerio futurus? quilibet hoc dixerit, quis homo sana fidei resistendum putabit?—Hæc est TOTIA CAUSA cur dictum est, à QVO CUNQUE sit dictum, RAPTVS EST, ne malitia mutaret intellectum ejus.—Quæ cum ITA SINT, non debuit repudiari sententia Libri Sapientia, qui memorat in Ecclesiæ Christi legi.—Et cum veneratione divina Auctoritatis audiri.

^d Ibid. Eum Testem ^e S. Cyp. lib. de Mortalitate, & lib. Testim. 3. ad Quirinum. ^f S. Aug. de Civit. Dei, lib. 17. c. 20. suprà citat. Salomonis Libri TRES recepti sunt in AVTORITATEM CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii vero Duo, quorum unus SAPIENTIA, alter ECCLESIASTICUS dicitur propter eloqui nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Consuetudo. Non autem esse ipsius, NON dubitant doctiores; Eorum tamen in Auctoritatem (Scriptorum videlicet Ecclesiasticorum, & Populo publicè prælegi solitorum,) maxime Occidentalis antiquitas recepti Ecclesiæ. Sed adversus Contradiçtores NON TANTA FIRMITATE proferuntur, quæ Scrip'ta non sunt in CANONE Judæorum. ^g Bellarm. de verbo Dei, l. 1. c. 13. Sect. 1. Sanctus autem Augustinus (cui multum auctoritatis sæpe tribuit Calvinus,) lib. 18. de Civ. Dei, cap. 36. Libros (inquit) Maccabæorum non Judæi, sed Ecclesiæ pro Canonici habet. Idem locus à Card. Perronio, (Replic. pag. 439.) multisque aliis, proferitur unà eodem Sequenti.

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Another, * *That they have been received by the Church for holy Scripture, not unprofitably, if they be soberly read, or heard.* Upon which words ^a *Card. Bellarmine* laid his Thumb, that they might not be seen and examined; but ^b *Card. Perron* brings them forth to the view, and afterwards ^c disguiseth them, as his manner is to do in most of his other Citations. The *Donatists* in *S. Augustin's* time were ^d divided into divers *Sects*: of which the *Circumcellions* were one; a *Sect* more noted then the rest, and so called, from ranging up and down the Countrey, where they lived (in *Africk*,) and setting up their Cells abroad in the Fields, every one at first like *Eremites* by themselves, and afterwards taking in their *women* to cohabit there among them. And a sort of people they were, so furious, and full of mischief and violence; both to themselves and others; that they ^e did not only set upon those who chanc'd at any time to passe by that way, and come within their reach, (making no Conscience to murder them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their own *Persons*, and either murder themselves, or threaten other persons with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the Secular Powers had

* Bellarm. *ibid.* Et lib. 2. contra Epistolam Gaudentii, cap. 23. eorundem Librorum auctoritatem studiose defendit, Scripturam S. eos appellans.

a Bellarm. *ibid.* verba S. Aug. non profert.

b Du Perron: Repl. pag. 439. S. Augustin au 2. l. contre l'Epistre de Gaudent, L'Ecriture inuulné des Maccabées, les Juifs ne la tiennent pas comme la loi, les Prophetes, &c. des Pseumes, que nostre Seigneur allegue pour les Testmoins. &c. Mais elle a esté receüe par l'Eglise, NON IN UTILEMENT, si elle est lue, ou entendue SOBREMMENT.

c Idem. *ibid.* p. 440. Et ce qu'il ajoûte; qu'elle a esté receüe par l'Eglise, NON IN UTILEMENT, prouveu qu'elle soit lue SOBREMMENT, n'est pas afin de diminuer la foy qui y doit estre deserv. ce, mais afin de reprimer les fureurs & consequences que les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit lue avec sens rassis, & non avec manie & phrenesie, comme la tiennent les Donatistes, qui prenoient occasion de l'exemple de Samson. &c. de Razias, dont le zele est loué, &c. non le furoir, de se tuer & precipiter eux mesmes. Et Delsus. Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l'écriture des Maccabées au mesme rang que la Loi, &c. n'est pas pour affoiblir l'auctorité de l'écriture des Maccabées. Car les Juifs ne tenoient non plus le Livre de la Sapience, au mesme degré de la Loi, &c. Et neantmoins S. Augustin ne laisse pas de dire, Le Livre de la Sapience à merite, &c. Ve. supra pag. 105. d S. Aug. de Hæres. cap. 69. Multa & inter ipsos (Donatistas) facta sunt Schismata & aditis se diversis caibus alii atque alii separarunt. e Idem. *ibid.* Ad hanc hæresin in Africa & illi pertinent, qui appellabantur Circumcelliones, genus hominum agreste, et famosissima audacia, non solum in alios immaniter facinorosa perpetrando, sed nec sibi insar à se ipsis parcendo: Nam per Mortes varias maxime precipitiorum & aquarum, & ignis scriptos necare consueverunt, et in istum furorem alios, quos potuerint, utriusque Sexus seducere, aliquando ut occideret ab aliis, mortem, nisi fecerint, comminantes.

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then made against them. And this they call'd their *Martyrdom*, teaching and exhorting all their followers, rather to *destroy themselves*, or to *kill one another*, then to suffer any publick shame or punishment, as common *Malefactors*. For which impious Phrensie and madnesse of their Sect, being generally condemned by all other Men, and challenged by *S. Augustin* to shew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabees*, who to avoid the fury of his Enemies, made an ^a end of himself, and being enflamed with anger against them, plucked out his own Bowels. Whereupon *S. Austin* took occasion to declare his judgement concerning that Book of the *Maccabees*, and said the *Donatists* were hard driven, that they had no other *Scripture*, or ^b *Ecclesiasticall Authority* to shew for themselves. And though he denieth not, but that *Razias* was to be commended for a Man of great resolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-Homicide* to be set forth as any Example that might be followed by the *Donatists*, or other persons whatsoever. But perceiving that this Answer would not satisfy those Men, who defended themselves herein by the Credit and Authority that the Book of the *Maccabees* had among the *Africans*, he proceedeth yet further, and lesseneth the Authority of that Book by a triple Testimony; first ^c by the Testimony of the *Judaical Chureh*, which made no such account of it, as they did of the *Law*, the *Prophets*, and the *Psalms*: Secondly, by the Testimony of ^d *Christ*, which that Book wanted, and the others

* Idem, Epist. 61. ad Dulcitium, *Stemmâ Exemplorum inopia coarctatis, in Maccabæorum Libris, perscrutatis omnibus Ecclesiasticis Auctoritatibus, vix aliquando, (quod pro sua Sententia adducerent) circumcelliones, invenerunt.*

a 2 Maccab 14.41. 44.46.

b S. Aug. Ep. ad Dulcitium jam citatâ.

c Idem, contra Epist. Gaudentii Donatistæ lib. 2. cap. 23. *Nostrum est autem, sicut Apostolus admonet, omnia probare, quod bonum est tenere, ab omni specie mali abstinere; Et hanc quidem Scripturam, qua appellatur Maccabæorum, non habens JUDÆI, sicut Legem, Prophetas & Psalmos: Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SUI. Sed recepta est ab ECCLESIA non inutiliter sic.* d Ibid, Quibus Dominus, &c.

had,

b Ibid. *Recepta est ab Ecclesia, non inutiliter si sobriè legatur, vel audatur, maxime propter illos, &c.*

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the *b* *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as *S. Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words, *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon of Scripture*, and properly so called, is altogether against common Sense and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this Collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that *S. Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon or Scripture* of the *Jews*. For this had been enough to have yeelded him the victory; which was none of *S. Augustin's* meaning; who by his *c* *Limitations* and *Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of Scripture, and carryed a *greater Authority* with them, then the *Books* of the *Maccabees* did, or any such *Ecclesiastical Writings*, as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the business on the *Donatist's* side, without any more ado. But what his belief was concerning these *Books*, hath been declared before in a

c Ibid. *Non inutiliter; & si sobriè legatur; maxime propter illos Maccabæos, qui pro Dei lege sicut veri Martyres, à persecutoribus tam indigna, atque horrenda perpessi sunt, ut ETIAM HINC POPULUS CHRISTIANUS adverteret, quoniam non sunt condigna passiones hujus temporis ad futuram gloriam, quæ revelabitur in Nobis.*

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work of his that he wrote towards the end of his dayes; wherein he ^b severeth, and excludeth the *Maccabees*, and other such *Church-Books*, from those *Scriptures*, that are called *Canonical*; acknowledging nevertheless, that in some respect, the Church affordeth them that Appellation. For in one and the same respect this can never be intended; unlessse we shall make *S. Augustin* to contradict himself in the very same Period; or the Church to hold those Books *Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which Contradiction we must of force suffer *S. Augustin* to explain his own words, and to adde (as he doth there,) the reason ^c why the Church call'd them *Canonical*, and in what sense she did so, that is to say, Not because the *Authors* of them were *Prophets*, or Men inspired by God, to write and give us the *Rules* of our Faith, but in regard of the many pious directions and Examples of zeal and constancy in Religion, that are there to be found; for which cause ^d the Church received them into the lower Canon of Ecclesiastical Books, but not into the Supreme Canon of absolute and Divine Scriptures. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from those Jews only the *Christians* received them; and ^e not from the *Hebrews*.

LXXXII. In *S. Augustin's* time was held The COUNCEL of CARTHAGE, which the *Roman Doctors* urge so much against us, though they cannot agree among ^f themselves, which of all the Councils of Carthage it was. Usually they * say it was The

^b Idem, de Civit. Dei, (sicut antea citatur) li. 18. cap. 36. Supputatio temporum ad restitutum Templo NON IN SCRIPTURIS SANCTIS, sed IN ALIIS invenitur, in Quibus sunt ET MACCABÆORVM LIBRI, quos non Judæi, sed ECCLESIA pro CANONICIS habet, propter quorundam Martyrū Passiones vehementes atque mirabiles, qui antequam Christus venisset in carnem, usque ad mortem pro Lege Dei certaverunt.
^c Ibid. Propter quorundam Martyrū passiones, &c.

^d Ibid. Quos Ecclesia pro Canonicis habet, propter, &c.

^e Ibid. Quos non Judæi, &c.

An. Dom.
419.

^f Vide Baron, Annals. ad An. 397. Replique, chap. 48. Chiffetium in notis ad Breviationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. * Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Primū. Primū igitur hos Libros, und cum ceteris, in Canone ponit Concil. Carth. 3. can. 47. et Trident. Sess. 4. Idem, ibid. Sect. Præterea Concil. Carth. ex quo cetera Concilia istum Canonem desumpsērunt, vocat hos Libros Canonicos et Divinos.

An. 419. & Binium (qui illum exhibet) in notis ad Conc. Carth. 3. Card. Perronium, en la Replique, chap. 48. Chiffetium in notis ad Breviationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. * Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Primū. Primū igitur hos Libros, und cum ceteris, in Canone ponit Concil. Carth. 3. can. 47. et Trident. Sess. 4. Idem, ibid. Sect. Præterea Concil. Carth. ex quo cetera Concilia istum Canonem desumpsērunt, vocat hos Libros Canonicos et Divinos.

THIRD, whereat *S. Augastin* himself was present; and wherein there was a ^b Decree made, what *Scriptures* should be read in the Church, and which should be *Canonical*. But if the *Third Council of Carthage* were held under the Consulate of *Casarius*, and *Atticus*, in the year CCCXCVII, (as the ^c Inscription; or Title, of that Council, in all Copies, is given us,) there can be no such Canon in it. For * *Boniface*, (to whom this Canon referreth) was not at that time Pope of Rome, nor more then Twenty years after. And if the ^a Canon next following there be true, (which referreth to Pope *Siricius*,) this Canon that goes before it, must needs be altogether false; For between *Siricius* and *Boniface*, there were no lesse then ^b Three Popes, and One and Twenty years distance. So; that fixing this Canon, (about which Pope *Boniface* was to be consulted,) upon the *Third Council of Carthage*, (wherein order was taken to consult Pope *Siricius*,) there is but little credit to be given to it. Let it therefore be the Canon of some ^c other Council, that was held at Carthage in the time of Pope *Boniface*; for in the ^d Code of the *African Church* we finde such a like Canon in a Council kept there under the Consulate of *Honorius XII*, and *Theodosius VIII*. which was in the year CCCCXIX,

^b Concil. Carthag. 3. (apud Binius) Can. 47. Itē placuit, ut proter SCRIPTURAS CANONICAS nihil in Ecclesia legatur, sub nomine Divinarum Scripturarum. Sunt autē CANONICÆ SCRIPTURÆ, Gen. Ex. Lev. Num. Deut. Jos. Jud. Ruth. Reg. Libri 4^o. Paralip. Libri duo, Job, Psalter, Davidicum, Salomonis Libri Quinque, Libri 12^o. Prophet. Esai. Hierem. Ezech. Dan. Tob. Judith, Esther. Esdras Libri duo, Maccab. Libri duo. Novū autem Testamentū. Evang. &c. Hoc etiam Fratri et Confacerdoti nostro Bonifacio, vel aliis eorum partium Episcopis, pro confirmando isto Canone, innotescat, quid a patribus ista accepimus in Ecclesia LEGENDA. Ad quæ Binius. Quidam vetustissus Codex sic habet; De confirmando isto Canone Transmarina Ecclesia consulatur. Habetur idem Can. apud Dionys. Exig. & omnes Latinos Codices. ^c Ibid. Casario et Attico, viris clarissimis, Consulis Calend. Septembr. Carthagine in Secretario Basilica Restituta, quum Aurelius Episcopus una cum Episcopis confedisset, adstantibus etiam Diaconibus, constituta sunt hæc, quæ in presenti Concilio definita sunt. Ad hæc Binius. An. nimirum 397. qui est Siricii Pontificis 13. * Bonifacius Casario & Attico Consulibus, nondum erat Episcopus; quem sub consulari Honorii XII. & Theodosii VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. ^a Conc. Carthag. 3. (apud Binius) Can. 48. De Donatistis placuit, ut consulamur fratres & Confacerdotes nostros Siricium et Simpliciam. ^b Anastasius, Innocentius, Zoimus. ^c Binius in notis ad 47 Can. ejusd. Conc. Licet istud Cap. 47. in presenti exemplari tanquam aliquod huius Concilii capitulum habeatur, in aliis tamen certis Conciliorum Libris dicitur esse Carthag. Concilii cap. 24. celebrari post Consulatum Honorii 12^o. & Theodosii 8^o. quorum Annus currit sub Bonifacio Papa. ^d Cod. Canon. Eccl. Africane Can. 24. Gizeæ, & Larinæ edit. à Jussello, atque a Bino repetit.

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Three years before Pope Boniface died; yet in that African Canon there is not so much, nor so many Books to be seen, as there is in the Roman Edition; for neither in the ^a Greek Code, one or other, nor in the Collection of Canons that Cresconius made, (who was an African Bishop himself,) shall we find any mention at all of the Books of the Maccabees, or of the Book of ^b Baruch; towards the Canonizing whereof this Canon therefore will do no good. And for the Rest that be now contested, if we admit them to be Canonical upon ^c S. Augustin's terms, (whom herein the Council followed,) it will do us no hurt. For in a large and common Sense, as they be Books appointed to be read in the Church for the more ample direction and instruction of the people in a pious & regular course of Life, (in which sense ^d that Council took them;) or as they are to be preferr'd before all other Ecclesiastical Books, (in which sense ^e S. Augustin took them;) and as they are opposed to suppositions, Apocryphal, and rejected Books, (in which sense both ^f S. Augustin, and this ^g Council, besides divers ^h other of the Fathers took them;) all these wayes they may be called Canonical: but in a Strict and Proper sense, so as to make them in all things forcible Rules of our Faith, or of equal authority with the Law and the Prophets, they are ⁱ neither here in this, nor in any other Council or Wri-

^a Justellus in notis ad eund. Can. 24. Hic Canon Carthagenensis Concilii extat in Collectione Canonum Cresconii Africani Episcopi nondum edita; sed ibi Maccabæorum Libri non recensentur, nec in omnibus Græci Codicibus editis & Manuscriptis.

^b Which is also omitted in S. Augustin's Catalogue l. 2. de Doctrin. Christiana, Suprà citat. and in all the Latin Copies likewise of this Council of Carthage; as both in, and the Maccabees are in the Greek Text, and in the Latin Version of Balsamon and Zonaras.

^c Suprà Num. 81.
^d Can. citato. Quia à Patribus ista accepimus in Ecclesia LEGENDA.

^e Suprà num. 81.

^f S. Aug. lib. 15. de Civit. Dei, cap. 23. Omittamus earum Scripturarum fabulas, quæ APOCRYPHÆ nominantur, ei quod earum occulta origo non claruit Patribus, à quibus usque ad nos auctoritas veritatis Scripturarum certissima & notissima successione pervenit. In his autem APOCRYPHIS est inventum aliqua veritas, tamen propter multa falsa, nulla est Canonica Auctoritas. ^g Can. cit. Nihil in Ecclesia LEGATUR sub Nomine Divinæ Scripturarum præter Scripturas Canonicas. ^h S. Athan. Cæcæ APOCRYPHA, — quibus multa vitiosa admixta. Vide num. 60. Sec. ⁱ Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. Neturberis Novitiæ, si alicubi reperies Libros istos inter Canonicos supputatos, vel in Sacris Conciliis, vel in Sacris Doctoribus. — Libri isti non sunt Canonici ad confirmandæ ea quæ sunt fidei; Possunt tamen dici Canonici ad edificandem fideliū, utpote in Canone Biblicæ ad hoc recepti & autorati. Cum hæc DISTINCTIONE discernere poteris Scripta Augustini, et Scripta in Provinciali Synodo Carthagenensi, Quæ distinctione Cajetanus desumpsit ex Hier. præfat in Prov. & Rufino in Expos. Syn. b. vide quæ annotata sunt de Scripturis Divinis & Canonicis largè sumptis; Suprà pag.

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ter before or after it, (till the *New Decree* was made at *Trent*,) termed by that Name, or admitted into the Canon of Divine Scriptures. Else, if *S. Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* then the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar* ^a Translation, as it was rendred out of the LXX, with the Additions of the *Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotion*,) their * *Two Books of Esdras* (mentioned here in this Canon) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemiah* among the *Canonical*, and the *First Book of Esdras* among the *Apocryphal*, so termed, and so accompted as well in the ^b *Roman Bible*, as our own; nor did ^c *S. Augustin* himself make any other reckoning of it, then as an *Eccelesiastical Book* only; and in that *Classe* he held it to be as *Canonical* as the *Maccabees*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confes'd, that according to the LXX Bible, (^d which was then in use,) The *Two Books of Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, ^e that many of the *Ancient Fathers* (as *Melito*, *Epiphanius*, *Hi-*

^a Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. Sequuntur enim Versionem Septuaginta Interpretum, apud quos Tres nesci, DUO LIBRI ESDRÆ nominantur.

* Ibid. Quocirca verisimile est, antiqua Concilia, & Patres, cum ponunt in Canone DUOS Libros ESDRÆ, intelligere nomine DUORUM Librorum OMNES TRES -- Accedit quod citatur hic Tertius Esdra ab Albansio, Augustino, Clemente Alexandrino, & Cyrillano.

* Item Luc. Brug. in 3. Esdra. Tertius Esdra Latinorum, est primus Græcis.

^b Biblia Sacra Sixti 5. & Clem. 8. jussu edita, juxta decret. Conc. Trid. Libri

Duo, qui sub Libri Tertii & Quarti Esdra nomine circumferuntur, EXTRA SERIEM CANONICORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendis decrevit, SEPOSITI sunt. ^c S. Aug. de Civ. Dei, lib. 18. cap. 36. Post hos tres Prophetas Agg. Zach. & Malach. Scripti etiam ESDRAS, qui magis rerum gestarum Scriptor est habitus, quam Prophetæ. — Nisi forte Esdras in eo Christum prophetasse intelligendus est, quod inter juvenes quosdam orta questione (3 Esdr. 3. 10) quid amplius valeret in rebus; cum Rex novus dixisset; alii Vinum, tertius Mulieres, quæ plerumque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse videlicet. Consulto autem Evangelio Christum cognoscimus esse Veritatem. Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, quæ CANONICÆ appellantur, sed in ALIIS invenitur. In quibus sunt & Maccabæorum Libri. ^d Bell. de verb. Dei, l. 1. c. 7. Sect. Primum. Concil. Caribeg. 3. Can. 47. Veteresque Patres Græci & Latini utebantur eo tempore Libris Sacris juxta eam Editionem quæ nomine LXX Interpretum circumferabatur. ^e Idem, eod. lib. cap. 20. Sect. Ad alteram. Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Rufinus) in Canone V. T. exponendo, apertissecuti sunt Hebræos, non, Græcos. Hebræi autem 3. Esdra non habent.

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lary, Hierome, and Ruffin) followed the Canon of the Hebrews, wherein there is no *Third Book of Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito* and *Epiphanius*, &c. but concerning *S. Augustin* and the *African Council*, what Books they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have Canoniz'd the 3^d of *Esdras*, nor any other of the *Greek controverted Books* besides: for the *Hebrews* had none of them all. His Second Answer therefore is, * That in all the *Church-Liturgies* there is nothing read out of this *Third Book of Esdras*; which is a Reason as little to the purpose, as the former was; for though they read it not now in the *Roman-Office*, yet in the *Council of Carthage* they appointed it to be read in the *African Churches*; and if the bare Reading of a Book would prove it to be Canonical, what ever becomes of the *Third*, the *Cardinal* (contrary ^a to his own minde) will Canonize ^b the *Fourth Book of Esdras*, before he be aware of it. Then Thirdly, he answereth, that ^c *Pope Gelasius* put no more then *One Book of Esdras* into the Canon of Scripture; which *One* must needs be *Our Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many *S. Augustin* and the *Fathers* in the *Council of Carthage* reckoned, who put no lesse then *Two* into their Canon, as we see before. All this then being nothing to his purpose, at the last ^d he denieth that in the *LXX Bible*, there were any such Books, as the 3^d and 4th of *Esdras*. Which for the 3^d, is not true of

* Ibid. Deinde nihil ex hoc 3^o Libro in Ecclesiastico Officio unquam LEGITUR; quod Argumentum est, à longo jam tempore non fuisse cum Librum habitum in numero Sacrorum.

a Ibid. Sect. Postremo. Quartus Esdras sine dubio non est Canonicus, cum à nullo Concilio referatur in Canonem, & non invenitur neq; Hebraicè, neque Græcè; ac demum continet cap. 6 quædam fabulosa de Piscis Henoch & Leviathan, quos Maria & petra non poterant, quæ Rabbinorum Tal-

muldistrarum Sermones sunt. Itaque mirandum est, quid Genebrardus venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. sua. p. 90. b Siquidem Feria 3^a Pentecostes aliquid ex 4. Esdra cap. 2. 36, 37. legitur in Officio Romano. Et in Solennitate Martyrum. lb. vet. 45. c Bell. Ibid. Sect. Ad alteram. Præterea Gelasius in Conc. Rom. 490^o. Episcoporum, UNUM tantum Esdra Librum ponit in Canone. Quo Vno sine dubio nostros DUOS intelligit. d Ibid. Sect. Denique. Denique, Licet quidam Codices Græci haberent Tria volumina Esdra in duobus Libris, correctiores tamen non habebant.

the *Greek*, and for the 4th is not true of the *Latin Church*. For though the *ancient Septuagint*, which was made first in *Ptolemie's* time, had not so much as the 3^d Book, no more then any of the rest, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers other Books besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council of Carthage* met together, and took order, that more Books then these should not be publickly read in their Churches. In some other places they made their use of the 4th Book of *Esdras* and all; which we finde cited by the ^a *Latin Fathers*, as we do the 3^d by the ^b *Greek*, and the *Latins* both; (though neither of them ever made such Books to be of equal Authority with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a lower ^c Rank by themselves, as we have already made it evident for CCCC yeeres together.) It is true, that in some ^d later Editions of the LXX, these Two Books are omitted, (the 3^d as well as the 4th;) and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin Impressions* of the *Bible*; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Council of Carthage* lived, the *Septuagint*, (from whence their ^e *Vulgar Translation* was taken, and used in *Africk*;) had the 3^d Book of *Esdras*, among others, annexed to it, as it hath at this day in

^a S. Ambr. Lib. De bono Mortis. & lib. 2. in Lucam. ac in Ep. 21. ad Horatianum. S. Cypr. Ep. 74. ad Pompeium. & adversus Demetrium. & S. Athan. Orat. 3. contra Arianos. Et Clem. Alex. lib. 2. Strom. Basil in Ep. ad Chilonem. Author operis imperfecti. Hom. 1. in Match. S. Aug. lib. 18. De Civ. Dei, cap. 36.

^c Joh. Driedo in Catal. Script. lib. 1. c. 4. ad difficult. 4. S. Cyprianus, Ambrosius, ceterique Patres citant Sententias ex Libro Baruch, & Tertio ad Quarto Esdra, non

tantum ex CANONICIS, sed tanquam ex Libris continentibus dogmata quaedam pia. ^d Vatablus. 3^m Liberum Esdrae Græci nec sibi contigisse dicunt videre, nec quicquam quod sciat alteri. Sed neque in Complutensibus Exemplaribus, neque in Bibliis Regiis habetur hic tertius Liber Esdrae Græcè. ^e S. Aug. de Civ. Dei, lib. 13. cap. 24. Sicut Græci Codices habent. unde in Latine linguam Scriptura conversa est. Et Lud. Vives ad eund. locum. Olim Ecclesie Latine usæ sunt interpretationes Latine ex 70^{is} versis.

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the *Vatican*, and the *Venice* Edition, though (here) accompted by *Card. Bellarmin* lesse corrected Copies, then others be. But when * he bring's in *S. Hierom's* testimonie, to exclude this Book out of the ancient and vulgar Bibles, that were in use before his time, this is so far from truth, that in the very same place which the *Cardinal* citeth, *S. Hieromes* discourse is altogether to the contrary; ^a pleading to have these Books rejected out of the Bible, which were not acknowledged by the *Hekrewes* to be of that number that alludeth to the ^b XXIII Elders; which it should seem, the *Cardinal* (not well regarding the Characters) mistook for the LXX Interpreters. Indeed afterwards *S. Hierome* sayes of the LXX Copies, that they were various one from another, and in many things perverted; but there he speaks of the whole Body of the Bible in general, and not of the Books of *Esdras* in particular, which he had noted before to have been taken into the Bibles then in use, though they were but ^d Apocryphal Writings of themselves. Yet as Apocryphal as they were with him, or any other of the Church, *S. Augustin* thought fit to retain One of them at least, ^e whereunto the people of *Africk* had been long accustomed, and the Fathers of the Council of *Carthage* made it so far ^f Canonical among them, that they ordered it to be read in their publick Assemblies; from whence it will evidently follow, that either He and They were in an evident Error, (to obtrude as a Canonical Book upon their Church, that was

* Bell. lib. & cap. cit. Sect. Denique, Denique B. Hieronymus praefatione in Esdras, aperte significat, 3. Et 4. Esdra non solum apud Hebraeos non haberi, sed ne apud Septuaginta quidem Interpretes.

^a S. Hier. praef. in Esdras. Nec quoniam moveat, quod liber à nobis editus est, qui Apocryphus est. ^b Et ^c Somnisi non delectetur. Quia et apud Hebraeos Esdra Nebemiasque Sermones in unum volumen coarctantur. Et quia non habentur apud illos, nec de XXIV Senibus sunt, procul ABJICIENDA.

^d Id. Prol. Galeato. Id enim nonnulli supputant, alii XXII.

^e Praef. citat. Si quis autem Septuaginta, &c. quorum Exemplaria varietas ipsa lacerata et inversa esse demonstrat. Nec

potest atque verum asseri, quod diversum est. Mihi enim ad Evangelia et in quibus multa ponuntur quasi de V. T. quae apud LXX Interpretes non habentur; veluti illud, Quoniam Nazarenus vocabatur, & ex Egypto vocavi filium, &c. d. Ibid. ut supra; Apocryphorum Tertii et Quarti Libri (Esdra) Somnisi. e. S. Aug. de Civit. Dei, lib. 18. c. 36. & c. 43. Item Epist. 10. & 19. ad Hieronymum, — Propterea me nolle tuam ex Hebraeo interpretationem in Ecclesiis legi, ne contra LXX Auctoritatem, tanquam Novum aliquid proferentes magno scandalo perturbemus Plebes Christi, quarum aures et corda illam interpretationem (ex LXX) audire consueverunt. f. Can. citato. Sunt autem CANONICAE Scripturae. — Gen. Exod. &c. — Salomonis Libri V. — Esdra Libri Duo. — Tobias, Judith, &c. — quid à Patribus ista accepimus LEGENDA.

g In Conc. Trid. Sess. 4. & Bulla Pii 4.
 h S. Aug. de Civ. Dei. lib. 17. cap. 20. Salomon propheta esse reperitur in Libris suis: qui TRES recepti sunt in Autoritate CANONICAM, Proverbia, Ecclesiastes, & Canticū Canticorum. Alii vero duo quorum unus Sap. alter Ecclesiasticus dicitur, propter Eloquentiam nonnullam similitudinem, ut Salomonis dicantur obtinuit Consuetudo.

An. Dom.

405.

a S. Hier. Ep. 4. ad Rusticum.

b Innocent 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sess. 7. apud Binius. Qui vero Libri accipiuntur in Canone Scri-

pturam, brevis annexus ostendit. Gen. Exod. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth. Prophet. XVII. Salomonis Libri V. Psalt. Job, (Tobias,) Hester, Judith, Maccab. duo, Esdra duo, Paralip. duo, &c. Bellarm. de verbo Dei, l. 1. c. 10. Sect. Primum. Primum igitur hos Libros una cum ceteris in Canone ponunt Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium. Similiter, Petrus, Caneus, Becanus, & alii plurimi.

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word Canonical in a large and extended acception, that might in one regard be applied to the *Controversied Books*, and to the *undoubted Scriptures* in another; which will leave the *Error* upon their side, that forbid Men now under pain of damnation (as the Church of Rome doth) to admit any *distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3^d Book of *Esdras*, which neverthelesse is here qualified with the general Term of *a Canonical Scripture*, as likewise be *Five* intire Books under the Name of *Salomon*, when all wise men know that he wrote but ^h *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Council of Carthage* spake by a kinde of *Similitude*; and as the *Popular Custome* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Salomon*, So are *all the other* under the Name of *Divine and Canonical Scriptures*; which (for all that) may, and ought to be distinguished into their *several and proper Classes*.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle to Exuperius*, (a man highly commended by ^a *S. Hierome*, and then Bishop of Tolouse in France,) ^b is said to have sent him a *Catalogue of Scripture-Books*, conform to that, which we have already recited out of *S. Augustin* and the *Council of Carthage*. But who knows whether *this* be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

because

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his *c Epistles*,) in all that *Age* wherein he lived, nor till he had been neer upon CCC yeeres dead. It is now got into the *Body* of the *Councils*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the *d Roman Code*, which of a long time had no such Epistle in it. The Church of old was wont to be regulated by the *Canons* of the *c Vniversal Code*, that consisted of *Nine Councils*, that is to say, the *Councils* of *Nice*, *Ancyra*, *Neocasarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three* last were *General*; the other *Five*, though *Particular*, yet generally approved. And the whole intire *Code* contained only *CCVII Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till *a Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner then it had been in use before; and made many *Alterations* in it. For he *b retrenched* divers of the *Ancient Canons*, (which seemed to be most disadvantageous to the *Popes*,) and *c added* divers others, that the *Vniversal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the *d Abridgment* of *Ferrandus*, who lived at the same time; there is no mention made but of ** One Epistle* onely, which *Siricius* sent from a *Council* in *Rome*; to the *Churches* of *Africk*; and for the *Reading* of the *Canonical Scriptures* he quoteth no other *c Decree*, then what was made in the *Councils* of *Laodicea* and *Carthage*. So that for more then a *Hundred Yeeres* together this *Epistle* of *Pope Innocent* was not heard

of

c Inter Epist. S. Aug. Vide etiam S. Aug. contr. Pelag. l. 2. c. 9. d Codex Canon. et Decretum Ecclesie Romanae, edit. Moguntiz. Anno 1525.

e Lechaffierius in Consultatione sup. Controversi. inter Papam Paul. V. & Rom. Vener. ac in Tractatu de Libertatibus Eccl. Galic. Item, Hincmarus Arch. Remensis in Opusculo contra Hincmarum Laudunensem. c. 21 f Vide Conc. Calcedon. Act. 4. 11. 13. & Anton. Aug. li. de E. a Dionys. Exiguus Codex Canonum Ecclesiasticorum. Anno 525.

b Omnes VIII. Canones Concilii Ephesini. Magnam partem ultimi Canonis Concilii Laodicensis. Tres ultimos Canones Concilii Constantinopolitani. Duos postremos Canones Concilii Calcedonensis.

c Canones, qui dicuntur Apostolorum, 50. Canones Conc. Sardicensis. Canones Conc. Africani.

d Ferrandus Diaconus Breviatio Canonum. Anno 530.

** And yet it is not that Epistle which is now put into the Roman Code.*

e lb. Tit. 220. Ut prater Scripturas Canonicas nihil in Ecclesia legatur. Conc. Laodicens. in. 57. Conc. Carthag. in. 45.

of at all, nor any other of his, that is now enter'd into the *Roman Code*. But about CC yeeres after, (When the *Popes* had in the meane while begun to set up, and enlarge their pretended power so farre, as that they might make *Decrees* by themselves alone, and give *Lawes* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by ^a *Cresconius*, who added the *Decretal Epistles* of ^b *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent's* was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concern'd the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a ^c *Concordate* between the decrees of *Councils* and *Popes* together, and to ^d alledge all that either the one or the Other had written, for the autoritie and confirmation of those *Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, ^a *Six* severall times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came to the ^b *Title* or *Canon* of *Reading* no other *Bookes* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent's Epistle* had then contain'd that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council* of *Carthage*, and maketh no mention of *Pope Innocent's Epistle* at all: which is a signe, that there was nothing in it to that purpose; but that ^c the 7th and last *Head* of it, (as it is now published for the better advantage and plea

^a *Cresconii Breviarium Canonum*. An. 698.

^b *Siricii, Innoc. Zosimi, Celestini, Leonis, & Gelasii.*

^c *Titulus ejusdem Breviarii. Hic habetur Concordia Canonum Conciliorum, & Præfatum Romanorum.*

^d *Ibid. in præf. Juxta vestram imperium, cuncta Ecclesiastica Constituta, qua ad nostram notitiam pervenerunt, in hoc opere sub Titulorum serie præstavimus eorumque Concordiam facientes, collegimus in unum.*

^a *Ibid. Canon XXVII. CCXX. CCXXI. CCXXII. CCXXIII. CCXXIV. Ex Decretis Papæ Innocentii & aliorum.*

^b *Ibid. Canon CCXCIX. Ex Concil. Carthag. tit. 24. Ut præter Scripturas Canonicas Nihil in Ecclesia legatur.*

^c *Qui verò Libri accipiuntur in Canone Scripturæ. w. &c. apud Binium & alios. Sect. five tit. 7. & ultimo.*

plea of the *Roman Church*,) hath since the time of *Cresconius* been added to it by the sleight of some other hand. At which *Isidore Mercator*, (and as cunning a Merchant as He, *Benet the Petit*,) was so skilfull, that within a C yeeres after there was a ^a *Collection* made of more *Decretal Epistles* then any honest man knew what to do withall ; till ^b Pope *Leo* the 4th, and ^c *Nicholas* the First, saw that there was great use to be made of them for their own turnes, and sent them abroad into the world for *Law*. And as this was the original of the *Roman Code*, so that *Code* is the first, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures*, that is, no lesse then CCCC. yeeres after his death. Which is one Reason why we do the more suspect it. 2. Another is, because in this matter the ^d *Council* of *Carthage* being not altogether so sure of their *Canon*, intended to consult their Brother Pope *Boniface*, and other *Bishops* that lived abroad, about it ; which they needed never to have done, if Pope *Innocent* had sent out any such *Decree* before. For it is pretended that this *Decree* was our XIII yeeres before the time of that *Council* and Pope *Boniface*. 3. And a third is, because we finde those words of the *Apostle* in it, (*They that are in the Flesh cannot please God*, *Rom* 8.8.) so grossely misapplied to persons that live in *Marriage*. But after all this, if we should grant this *Epistle* to be true, and allow it as much * authority as the Two Popes did in *Gratian's Canon Law*, yet will the same Answer to it be sufficient, which we gave ^a before to the Authority of *S. Austin*, and the *Council* of *Carthage*. And somewhat it is besides, that in the ^b *First Editions* of the *Council*, together with the Popes *Decretal Epistles*, which *Merlin* set forth at *Colen*, and *Paris*, there is not in all *Innocent's Catalogue* the Book of *Tolito* to be found, as neither in

R

S. Austins

^a *Isidori Mercatoris Collectio Conc. & Epist. Decretalium. Anno 800.*

^b *C. n. de Libellis. Dist. 20. Leo Papa IV. Episcopis Britannia. Decretalium Regula habentur apud nos simul cū Canonibus, &c. Anno 850.*

^c *C. Si Roman. diff. 19. Nicolaus Papa I. Episcopis Gallicis, Decretales Epistole vim auctoritatis habent : quanquam quidam verum scripserint, haud illa Decretalia priscorum Pontificum in toto Canonum Codicis corpore contineri, & ad imminutionem Sedis Apostolicae potestatis prohibeant, &c. Anno 850.*

^d *Can. Cicato.*

* Which is more then Pope *Innocent* assumeth to himself, when he saith, *Scriptis pro capto intelligentia mea.*

^a *Num. 81. & 82.*

^b *Colen. 1530. in fol. & Paris 1535. in 8o. per Merlinum.*

S. Auslin's Catalogue, nor in the *Canon of Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Author* can be produced, to justify the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom.

426.

^a Sap. 4.11. Rapius est, ne malitia mutaret intellectum ejus.
^b Hilarius Arelaten- sis in Epist. ad Aug. Hoc Testimonium tan- quam non Canonicum definitur omittendum. Vt supra, num.

LXXXIII. About this time it was, when the *DIVINES* at *Marseilles*, and other places in *France*, took Exceptions at *S. Auslin's* alledging a ^a Testimony out of the *Book of Wisdom*; which in points of doctrine they said ought to have been omitted, because it was ^b no *Canonical Book of Scripture*. And forasmuch as all the rest of that *Classe* were of a like Condition with this, (that they were not written by any *Prophet*, nor received into any such authority by the *ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason at all, to be given, why they should *Canonize*, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*, and yet out of the same *Canon* reject the Book of *Wisdom*, as here they did.

An. Dom.

451.

^a Concil. Calced. Canon. Canonici qui à S. Patribus, in una- quaque Synodo, huc usque constituti sunt, proprium robur obtine- re debemus.
^b In eod. Concilio. Añ 4. Añ 11. Añ 12. repa Provincia & ac Epist. Agapiti Episcopi Rhodi ad eund. Imp. c In Codice Can. univers. Eccle- siae, Cin. CLXIII. d Quos Dionysius Exiguus primus omnium adiecit, Anno 525.

LXXXV. We have in this *Century*, the Generall Council of *CALCEDON*, under *Martianus* the Emperor, &c in the time of *Pope Leo* the First, consist- ing of *DCXXX* Bishops; which received the *Code* of the *Church* universally in use before them, and by their ^a *First Canon* confirmed it. In that *Code*, often ^b mentioned in this *Council*, were contained among others the *Canons of Laodicea*, ^c wherein we had the *Catalogue* of the *Canonical Books of Scripture* before; but the ^d *Canons* of the *Council of Carthage* had yet no place in it. And therefore we may safely con-

clude,

clude, that neither *Pope Leo*, (whose *Legats* subscribed the *Council* of *Calcedon* for him, all but the *XXVII Canon*,) nor any of the *Bishops* there gathered together, acknowledged any other *Books* of *Canonical Scripture*, then what the *Council* of *Laodicea* (which left out ^c all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time.

^c Supra. Num. 59.

LXXXVI. In the latter end of this *Age* lived *Pope Gelasius*; of whose *Decrees* we have but ^a *One* only given us in the *Roman Code*, where it is divided into *XXVIII Sections*. Yet in the *Tomes* of the *Councils* they have added many more, and among others a certain ^b *Decree* that he made in a *Synod* at *Rome* with *LXX Bishops* about him, concerning the *Authentick Books* of *Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal Wares* to the *World*, and when *Gelasius* had been already *CCC years* in his *Grave*. From him ^c *Burchard* and ^d *Two* received it, and ^e *Gratian* from them all. But in the ^f *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the ^g *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can finde neither the *Book* of *Judith*, nor the *Second Book* of *Maccabees*; in others they have but *One Book* of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*, and otherwhiles *Five* of *Salomon*. So that no *Man* can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

An. Dom.

494.

^a Decretum Gelasii. Papa ad omnes Episcopos. in Codice Can. Vet. Eccl. Rom. Edit. Mog. 1525. & Paris. 1609.

^b In Tomis Conciliorum apud Binium Tom. 3. Concil. Romanum, quo d. 70. Episcopis Libri Sacri et Authentici ab Apocryphis sunt discreti, sub Gelasio. An. Dom. 494 c. Anno 1014.

^d Anno 1117.

^e Anno 1150.

^f Dist. 15. c. Sancta Romana.

^g Emendatores Romani in Notis ad eundem Canonem, Verb. Mandamus. Ac

certe in toto hoc capite tot modis discrepant Collectiones ab Originali, ut satis certo statui non possit, quæ VERA, & per Pura sit Gelasii lectio, nec magnopere sit mirandum, si nonnulla sint, quæ difficultatem faciunt. Item, ad verb. cæterum. Hinc usque ad finem (ubi recensentur Libri Scripturæ Canonici & Ecclesiastici hisdem immixti,) neque in Collectione Isidori, neque in ullo veteri Codice Gratiani eorum quæ collata sunt, inveniuntur.

R 2

that

^a Decret. Gelasil in
Synodo 70. Ep. Or-
do Librorum veteris
Testamenti.

that is gain'd by it against us, is as good as nothing ; for it is but a *Catalogue of Ecclesiastical Books* mixt with the *Canonical* ; and the ^a *Title* of it-bears no more, then we usually give it our selves ; to signifie, that these were the Books, which were written in the time of the *Old Testament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a strict and exact manner of speaking, we intend not to call them all alike *Canonical*, no more then *Gelasius* and his *Bishops* did ; who must either be taken in such a latitude, as we desire to be, or else they will be put, not only to disagree with the *Nature* of the *Thing* it self (to say that any Book was a *Canonical Book* of the *Old Testament*, which during the time of that *Testament* was never so,) but to depart likewise from the Consent of the *Ancient and Primitive Church* before them ; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with *S. Austin* in the Council of *Carthage*, or with *Gelasius* in the Synod at *Rome*.

LXXXVII. But here at this place it will not be amiss to stand awhile, and look upon the *Fine Pageant*, that *M. Becanus* the Jesuite hath dress'd up, and set in our way. *Becanus* was a Man of an acute wit, and subtil enough ; but herein (as in many things besides) he shewed little of it ; when ^a he brings in Pope *Innocent*, delivering the *Trent-Canon* of *Scriptures* to the Council of *Carthage*, and the Council of *Carthage* recommending it to *S. Austin*, and *S. Austin* presenting it to Pope *Gelasius*, and Pope *Gelasius* in his Council at *Rome* reaching it over to Pope *Eugenius* in his Council at *Florence*, (which is a leap no lesse

^a M. Becanus Manual. Controv. lib. 1. cap. 1. q. 1. Canon Scripturarum (quem Pontificii amplectimur) habetur in Concilio Trident. Sess. 4. Et Patres illius Concilii acceperunt illum, per traditionem ab Eugenio Papa in Concilio Florentino, Russion Eugenus illum accepit, & Gelasius Papa in Concilio Romano ; Iterum Gelasius ab Augustino, & Augustinus à Concilio Carthagenensi ; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius Anno Christi 402. Item ab illo tempore PRIMITIVÆ ECCLESIAE ad nos usque per CONTINUAM TRADITIONEM perferat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur. Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.

then

then Nine Hundred and Fifty years long,) and Pope *Eugenius* putting it into the hands of the *Council of Trent*. We shall speak with the *Council of* ^a *Florence* and ^b *Trent* hereafter; and what all the rest of this *shew* can say, we have already heard before, and heard nothing that makes to the *Jesuites* purpose; which is, to set all the *Apocryphal*, or *Ecclesiastical* Books of the *Bible*, in equal Rank and Authority with the *Canonical*. But between *Eugenius* and *Gelasius* there will come in so many to the contrary, that *Beccanus* will never be able to maintain either his *Continual Tradition* against them, or to fetch his leap over all their Heads. That *Gelasius* received his *Catalogue* from *S. Austin*, or *S. Austin* from the *Council of Carthage*, and the *Council* from Pope *Innocent*, is no way probable. For first *Gelasius* received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Isidore Mercator*, and *Isidore Mercator*, for ought that any body knowes, onely from himself. Next, the *Council of Carthage*, and Pope *Innocent*, rather received their *Catalogue* from *S. Austin*, then *S. Austin* from them; For he wrote his *Books of Christian Doctrine* before he was made a *Bishop*, to which Office he was ^a *Ordained* VII years before Pope *Innocent* ^b came to that dignity, and X years before ^c the *Epistle* to *Exuperius* is said to be written; an *Epistle* that *S. Austin* perhaps never saw, (at least he makes no mention of it,) and which the *Council of Carthage* never heard of, who following the *Enumeration of Scriptures* that *S. Austin* had (with his restrictions and limitations) set down before, sent it to *Boniface* and other *Bishops of Italy*, to see if they would approve it; which they would never have done, if they had known of any former *Declaration* that *Innocent* had there made about it. Lastly, if *Eugenius* had it from *Gelasius*, and he from *S. Austin*,
and

^a *Infra*, Num. 154.
^b Num. 181.

^a Anno 395. *Secundum Prosperum Chro-*
nicon.
^b Anno 402.
^c Anno 405.
^d Anno 419.

^a Loco citato. Igitur ab illo tempore Primitivæ Ecclesiæ ad nos usq; &c.

^b Scrinio Pectoris ?

and *S. Austin* from the *Council*, and they from *Pope Innocent*; from whom did this *Pope* receive it ? (for he lived in the *Fifth Age*, which is somewhat too late a time, to begin the ^a *Primitive Church* withal, as *Becanus* here doth;) did he take it from himself, and fetch it out of his ^b own *Bosome* ? or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others* ? and which is more, against all the Testimony and Consent of the *Primitive Church* for the space of *CCCC* years before him ? Into so many Errors and Straights doth this *Jesuite* cast himself, by undertaking the defence of a *wrong cause*.

^c *Becanus* lib. de analogia V. & N. Test. c. 1. q. 1. Quinam Libri V. T. sunt Canonici ? R. Canon seu Catalogus Librorum V. T. duplex est. Unus Judaicus, qui tempore *Esdræ* confectus est. — Alter Christianus, qui Autoritate INNOCENTII PRIMI confectus est. — Et quidem de prioribus non est disputatio. Omnes in Judæis quædam Christiani agnoscunt illos pro Canonicis. De posterioribus aliqua dissentio est.

LXXXVIII. Nor is he in any lesse Error, when ^c having ask'd the Question, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*; he answereth, That there be *Two Canons* of that Testament; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent the First*: A distinction that standing upon no Foundation destroyeth it self. For the *Canon* of the *Old Testament* if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a different *Christian Canon*, making and avowing those *Books* to be Parts of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which *Pope Innocent's Epistle* will never make good. For no *Book* can be said to be a *Canonical Book* of the *Old Testament*, (that ended in *Ezra's* time,) but such only as was received into the *Canon* while that *Testament* and the *ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Jesuite's* saying concerning *Pope Innocent*, then we can believe *Pope Innocent* himself, when

when in this his *Decretal Epistle* he telleth us (if yet it were *He*;) that ^a *Solomon King of Judah* wrote a *Book* in the time of ^b *Pto'emie King of Egypt*; for he attributeth *Five* ^c *Books* to *Salomon*, whereof *Ecclesiasticus* must be One, that was written by *Sirach* ^d *DCC* and *LX* yeers after *Salomon* was dead. The question in our Case is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing then at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole Ages before the time of *Pope Innocent*, recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution. For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then* to be, that *then* had no being, as it is both confessed here by the *Jesuite*, and was made clear ^e before, that his *New Canonical Books* had *then* no such being at all. Besides *Pope Innocent's* Answer was not given to *Exuperius* in such high termes of *Authority* (whereby to regulate and binde the *Christian Church* after him,) as *Becanus* here would have it; for he answereth ^f only as far as his understanding gave him leave, and according as his reason perswaded him, having first consulted the *Books*, and the order of times wherein they were written. But if he had made the *Ecclesiastical Books* of equal Authority with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by them that lived under it, properly to belong thereunto; his Answer had been clear otherwise then what his understanding lead him to; and would have bin altogether contrary to reason, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* 8. and *Malachy*.

^a An. Mundi 2940.
^b An. Mundi 3704.

^c Innoc. I. in Epistola Salomonis Libri QUINQUE.
^d Præfac. Siracidis filii in Ecclesiastico. Nam in 38. anno temporibus Ptolemai Exuperis Regis, postquam perveni in Egyptum, &c.

^e Suprà, Chap. II.

^f Innoc. I. in Epistola ad Exuper. Procapiti intelligentia meæ respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodia series temporum demonstraret.

^g Vide cap. I. nu. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocent's* *Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, how came it to passe, that from the next Ages after him, to the time of the *Council of Trent* it self, there was no greater *Regard* and *Consideration* had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either his *Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, Manuscript and Printed, ^a the *Prologue* of *S. Hierome* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure ^b *Index* and discrimination of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before ^c all other *Writers*, that spake not so *Distinctly* and *exactly* of this particular, as he did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hierome* made, and the *Ancient Canon* that the *Christians* received from the *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next Ages, and see the *Testimonies* which both the *Elder* and the *Later Writers* have given us herein.

^a Prol. Galeat. B. Hieronymi. ^b Ibid. Ut scire valeamus, quidquid est Extra Hos (in Galeato recensitos) Libros, inter Apocrypha ponendum. Legitur Sapientia quæ vulgo Salomonis inscribitur, & filii Sirac Liber, & Judith, & Tobias, & Pastor non sunt in CANONE. ^c Alph. Toftat. in 1. cap. Mat. ad ver. 12. & seq. Magis credendum est Hieronymo quàm Augustino, maxime ubi agitur de Veteri Testamento, & de Historicis; nam in hoc ipse excessit omnes Doctores Ecclesiæ. ^d Idem, Defensorii part. 2. c. 23. Ista Distinctio facta est ab ECCLESIA UNIVERSALI, quæ concorditer tenet illam DISTINCTIONEM factam à B. HIERONIMO; Nam ista tenebatur à Judæis Fidelibus ante Christi Adventum; & fuit postea continuata in ECCLESIA.

C H A P. VIII.

The Testimonies of the ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. **M.** AURELIUS CASSIDORE, (sometimes a *Senator* of *Raven-*
nam, and *Consul* of *Rome*, but afterwards one that retired himself to a *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the *former Century*, yet in his old age he reached to *this*; and wrote an ^a *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best ^b *Expositors*, and *Treatises* that had been made upon them. In the first place ^c he reciteth the *stricter* Catalogue of *S. Hierome*, (which is an *Argument* that he preferred it before any other,) and afterwards the *larger* Enumeration of *S. Austin*, and the common *Septuagint*: but of these *Two* last his judgement is not so well known to us, as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confesse somewhat here to be wanting. In the mean while how highly he approved *S. Hieromes Edition*, which consisted of *XXII Books* according to the *Hebrew Canon*, he declareth at large:

Latinum Sermone de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum, qui apud Hebræos manet, COMPETENTER adduceret, per Quas Omnis Sapientia dicitur, & memoria didorum in ævum Scripta Servatur. Huic etiam adjecti sunt N. T. Libri XXVII, qui colliguntur simul XLIX. Titulus hujus Capituli est, DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONYMUM.

An. Dom.
530.

* *Vivariense Monasterium juxta Raven-*
nates.

^a *Cassiodorus de Divinis Lectionibus.*

^b *Ibid. cap. 24. Quod dictum rationabiliter in Traditoribus probatissimis invenitur, hoc procul dubio credimus esse DIVINUM.*
^c *Ibid. cap. 12. Sciendum est plane S. Hieronimum idem diversorum Translationes legisse, atque corrigisse, et quod Autoritati Hebræica nequaquam eam perspicere consonare. Unde factum est ut OMNES EIBROS V. T. diligenti curâ in*

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But of Pope *Innocent's* *Epistle*, and the *Decree* of *Gelasius*, he ſaith not a word: which is a ſigne, that they came into the World after his time. And becauſe he could not finde among all the *Ancient Writers* any *Expoſitions* of the other *Eccleſiaſtical Books*, * which were added to the *Translation* out of the *Septuagint*, and numbred in *S. Auguſtine's Catalogue*, he committed the care of that work to a *Prieſt* ^a of his own acquaintance; ^b commending the *Books* for many excellent *Vertues*, and inſtructions of *Manners* in *Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thus far *S. Hierome* was of his minde. And ſo are we.

* Ibid. cap. 5. *Sapientia autem Pater Hieronymus offerit Sapientia Librum non à Salomone (ut uſus habet) ſed à Philone doctiſſimo quodam Iudæo fuiſſe conſcriptum: quem Pſeudographum prænotavit, quia uſurpationem nominis poſſet alterius. Huius libri expoſit. Preſbyter Belator, &c.*

^a Ibid. cap. 6. *Bellatori amico noſtro.* ^b Ibid. *Propter virtutes excellentiſſimas morum conſcriptis eſſe cognoviſſe, ut patientiam, ut ſperem, ut caritatem, ut etiam in ſeminis fortitudinem, ut pro Deo contemptum præſentis ſæculi vitam, &c. noſtris animis competeret infunderent.*

An. Dom.

541.

^a *Novella 127. Θεωριζομεν ταυτην νομον επι ταυτην τον αμυν Εκκλησιαστικης κανονας, του καπο των αμυν των αμυν αυτων εν ταυτην ταυτην, η βιβαια των αμυν.*

^b *Concil. Calcedon. Can. 1. ut ſuprà citatur. Num. 85.*

^c *In cod. Concil. Act. 4. 11. 13.*

^d *Vide Num. 59.*

^e *Num. 82.*

^f *Anno 525.*

^g *Anno 530.*

XC. Among other *Laws*, that *JUSTINIAN* the *Emperor* made concerning *Eccleſiaſtical matters*, this was one; ^a That the *Canons* made, and confirmed by the *Four Firſt General Councils*, ſhould be *Received*, and have the force of *Laws*. In the laſt of which *Councils* (as appeared before, both by the ^b *Council* it ſelf, and by the ^c *Code* there approv'd,) the ^d *Canon* of the *Council* at *Laodicea* was confirmed; and the ^e *Canon* of the *Council* of *Carthage* (which that *Code* contained not,) let alone by it ſelf. From whence it appeareth, that though ^f *Dionysius* and ^g *Ferrandus* had already made ſome uſe of the *African Council* in their particular and private *Collections* of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not then any ſuch binding *Authority* with it, as that of *Laodicea* did.

An. Dom.

543.

XCI. But we have in this Age the *Testimonies* of Two *African Biſhops* to explain their own *Canon*; one of *JUNILIUS*, who notwithstanding the mixture

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ture that *S. Augustin* and the *Council of Carthage* made of the *Ecclesiastical* and *Canonical Books* together, acknowledged a great ^a *imparity* betwixt them, and parteth them again (them and others) into their several *Classes*. For First he declareth that the *Canonical Books* only are of *Sovereign* and *Perfect* *Authoritie*; then that there be some others of a *lesser*, and others of *no Authority* at all: which is answerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from those that were suffer'd to be Read in publick Assemblies, and these from the *Apocryphal*, that were utterly *rejected*, and *forbidden* to be used among them. Secondly he ^b excludeth out of his *Canonical Classe* the *Books of Iudith, Wisdome*, and the *Maccabees*, which he expressly nameth, and (by the reason that followeth,) the rest of that *Rank* also, which he nameth not. For Thirdly, the Reason that he giveth of this his distinction, is because ^c the *Hebrews*, and *S. Hierome*, and other *Doctors* of the *Church*, had so distinguished them before him. Which is a cleer profession, that he received no more *Books* into the *Canon* then they did; and a cleer argument withal, that the *Copie* of his writing is *corrupted*, where some of the *Canonical Bookes* recited in it are set ^d out of their own *Order*.

XCII. Another of the *African Bishops*, is *PRIMASIIUS*, the *Prelate* of *Adrumetum* there, and one of those *Fathers* that were present ^e at the *Vth. Generall Council* in *Constantinople*, who after the *Council of Carthage* had been divulged and spread in his *Country*, now more then *C yeers* together, ^d knew of no other *Books* to be *Received* there into *Perfect* and *Canonical Authoritie* of *Scripture*, then what *S. Hierome*, and others that followed the *Hebrew Account*, had ^e formerly numbered. It is therefore

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^a Junilius Africanus de partibus Divinae legis, l. i. ca. 7. (Scribit autem ad modum dialogi.) Discipulus. Quomodo Divinorum Librorum? (nempe qui aut revera Divini sunt, aut tales habentur.) consideratur Authoritas? Magister. Quia quidam perfecta Autoritatis sunt, Quidam Media, Quidam Nullius. D. Qui sunt perfecta Authoritatis? M. Quos CANONICOS in singulis speciebus enumeravimus? D. Qui Media? M. Quos adiungi a pluribus diximus. D. Qui Nullius? M. Reliqui Omnes.

^b Vide ejusdem Libri, cap. 3.

^c Ibid. Discip. Quare hi Libri non inter Canonicas Scripturas currunt? Mag. Quoniam quod Hebraei quoque super hac differentia recipiebantur, sicut Hieronymus, Caterique testantur. d Eod. cap.

An. Dom. 553.

^e Concil. Constantinop. General. V. Col. lat. sive A. 2.

^d Primasius in Apocalyp. cap. 4. S. Jobannes Veteris Testamenti Libros (per 24. Alia) insinuat, Quos Eiusdem Numeri CANONICA Auctoritate suscipimus, tanquam 24. Seniores super Tribunalia praesidentes.

^e Num. 70. & 73.

f Cotton. Depr. 184.
g Coeflet. Apol. p.
96.

a great vanitie in ^f Cotton and ^g Coeffeseau to say as they do, that from the time of the *African Council* in *Carthage*, their *New Canon* of *Trent* was received and believed throughout all *Christendome*; and that there are not above *One or Two* to be found among the *Ancient* and later *Writers* in the *Church* since *that Age*, who have been of another mind. But we shall find them *many more*; and it will be no ease matter for those of their side to find any one that ever maintayn'd the *Doctrine* of the *Council* of *Trent*, before *that Council* sent out their *Anathema* against the whole *Church* of *God* besides both *before* and *after* them.

An. Dom.
560.

* Ryagr. Hist. lib. 4.
cap. 39.

a Anastasius in Hex-
ameron. lib. 7. Nu-
merat igitur Deus so-
lum suum vetus Testa-
mentum in XXII Li-
bris.

b Coce, Theaur. l. 6.
Art. 17.

c Quesf. 8. apud A-
nastat.

d Anastasius in
Ody. a. 9.

An. Dom.
580.

a Henr. Canis. An-
tiq. Lect. Tom. 4.
Baronius in Annal.
Anno 553, Sect. 46.

XCIII. In *Syria* at this time lived ANASTASIUS the Patriarch of *Antioch*, a person * highly esteemed in the *Church*, as for all other things wherein he excelled, so especially for his studie and knowledge of the *Scriptures*; Who in his work that he made upon the *Creation of the World*, a expressly setteth forth the *Number* of those *Books* which *God* had appointed for his *OLD Testament*, to be XXII. And it is to no purpose for b *Coccius* to bring him out of his *Treasurie* against us. For though he citeth *Ecclesiasticus*, in the same *Book*, yet neither there nor any where else, doth he make it to be a part of *God's Old Testament*. And if he (or some c other under his name) hath thought good to alledge the *Wisdom* of *Salomon* and to call it a *Divine Scripture*, yet this is no more then other-whiles d he attributeth to the *Fathers* of the *Nicen Council*.

XCIII. As cleer a Testimonie have we from LEONTIUS, accompted both in those dayes and these e a very learned and exact writer; who in his *Booke* against *The Sects*, acknowledgeth no other *Cononical Parts* of the *Ancient Bible* to be Received by the *Christian Church*, then what the *Hebrews* had received

received before, that is to say, XII *Historical Books*, Five *Prophetical*, four of *Doctrine and instruction*, & One of *Psalmodie*; all ^a which he nameth in particular without making mention of any other. And therefore the *Master of the Popes Palace at Rome* is very angry with this passage in *Leontius*, and putteth him into his *Expurgatory Index* with this Censure, " ^b That he did exceeding ill, to make so short a " *Catalogue of the Old divine Scriptures*, and therein to " *Omit the Books of Tobit, Judith, Esther, Wisdom, " Ecclesiasticus, & the Maccabees*. Which is cleerly to confesse, that this Testimony is wholly for us and full against the *New Trent-Canon*.

^a Leontius Byzantinus de Sectis Act. 2. Prius quam Sectam attingamus, Libros ab ECCLESIA receptos recensimus. Eorum igitur alii SCRIPTURÆ VETERIS sunt alii NOVÆ. Veterem vocamus Eam qua ante Christi Adventum edita fuit; Novam, qua post Adventum. Veteris Libri sunt XXII, partim Historici, partim Pro-

phetici, partim Parantici, partim ad Psallendum facti. Et hi quidem sunt V. T. Libri, &c. Quum hos, & qui ad N. T. pertinent, recensisset, subiicit. Ταῦτα δὲ τὰ ἁγία ἱερὰ βιβλία ἐστὶν ἡ παλαιὰ καὶ ἡ νέα. ὧν τὰ παλαιὰ πάλαι Νόμου τὰ ἑσθλα. Hi sunt Libri in CANONEM recepti in ECCLESIA, non Vetere tamen NOVA; E quibus Omnes illos Prius HEBRÆI recipiunt. ^b Joh. Maria, Magister S. Palatii, Judic Rom. p. 117. Diminuit Catalogum Divinorum Librorum tenuit Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabæos PERFERAM OMISSIT.

XCV. There is a Commentary upon the *Apocalypses* extant under the Name of VICTORINUS the Martyr, Bishop of Poitiers in France; Another set forth among the works of *S. Augustin*; and a Third attributed to *S. Ambrose*; which though they be not their writings whole Names they bear, yet very *Ancient* they are, and have many True and remarkable passages in them, whereof this is One in them ^a All, That the XXIV Seats of the Elders alluded to the XXIV Books of the Old Testament, which is the same both Explication and Application, that ^b *Tertullian* and ^c *S. Hierome* had made hereof before.

An. Dom.

599.

Ant Seculo Poitense.

^a Victorin. in Apoc. 4. Sunt autem Libri veteris Testamenti, qui recipiuntur, Viginti Quatuor, quos in Epistola Theodori inven-

it. Aug. Hom. 3. in Apoc. 4. Per XXIV Seniores possumus etiam intelligere XXIV Libros veteris Testamenti. Ambr. in Apoc. 4. Per Sedilia igitur XXIV designantur XXIV Libri Veteris Testamenti. ^b Vide Num. 51. ^c Vide Num. 73.

XCVI.

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek and Latin Church* held and taught concerning the proper and Authentick CANON of SCRIPTURE : Wherein *S. Auguſtin*, and they that followed him, or the *Council of Carthage*, in effect differed not from them. For thoſe Fathers that take the CANON in the ſtrictest ſenſe, (allowing *no Books* to be received in the *Chriſtian Church*, as CANONICAL, but ſuch only, which the *Ancient Church* of the *Jewes* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided ;) they doe not yet deny, but that the *Eccleſiaſtical Books*, (vſually thereunto annexed,) may in a General and large ſenſe, (as they have many profitable *Rules of life and Inſtruction* in them,) be termed *Canonical*, and eſteemed as *holy and Divine Writings*, ſet forth by pious and religious men under the *Old Teſtament*, to be publickly Read and made known to faithfull people. So much * *S. Hierome*, *Ruffin* and *Athanaſius*, (beſides the *reſt* of the *Old Fathers*,) granted; and *S. Auguſtin*, with all his followers in *Africk*, or elſewhere, would aſk no more. For neither did *he*, nor *they*, make them to be of *EQVAL AVTHORITIE*, nor did they paſſe their *Cenſure of Damnation* (as the *Masters* at ^a *Trent* have done,) upon any that did not *So Receive* them; but gave *Adviſe* and *Counſel* to ^b *Prefer* the *One* before the *other*. And here an end of the *Six firſt Centuries*.

* *Locis ſuprà citatis.*

^a *Seſſ. 4. & Bulla Pa-
pæ Pii 4. Supra. cit.*
^b *Vide Num. 80.*

C H A P. IX.

The Testimonies of the Ecclesiastical Writers in the Seventh Century.

XCVII. **B**Ut to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees of Innocent*, and *Gelasius*, or the *Canon of the African Council*, and the *Catalogue of S. Austin*, (at least not in that strict sense and acception, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church* continued still to observe the *Ancient Canon of Scripture*, which the *Christians* had received from the *Jews*, and which both *S. Hierome* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times*, and the *Testimonies* of those *Ecclesiastical Authors* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us.
1. For the *Church of Ierusalem* furnished us with *S. Cyrill*. 2. The *Church of Alexandria* with *S. Athanasius*. 3. The *Church of Antioch* with *Anastasius*. 4. And the *Church of Constantinople* with *S. Gregorie Nazianzen*, besides many Others that depended upon those several *Seas*. And if any credit may be given to the writings of *Clemens*, the *Church of Rome* also hath furnished us with the first *Patriarch* and *Bishop* she had. But whether *his Testimony* be received or
no,

An. Dom.

600.

^a Vide Num. 100. versus finem.

^b S. Gregor. Moral. Expoſit. in Job. Lib. 19. cap. 17. (alijs 13.) De qua re (ſcilicet Relatione) cavenda, non inordinatè faciunt, Si ex Libris licet NON CANONICIS, ſed tamen ad aſſignationem Eccleſiæ editis teſtimonium præſeramus.

^a Greſſet. def. cap. 7. De Libro Judith N. HIL. Proſus dicit S. Gregorius in Operibus ſuis.

^b S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel.
^c Idem, moral. l. 10. c. 4.

^d S. Greg. Moral. lib. 3. cap. 11.

^e Idem, Paſſim.

no, we are more aſſured that S. GREGORY the GREAT, who was another Biſhop of that Patriarchal Sea, will give in his Witneſs and Suffrage for us.

XCIX. S. GREGORY then (as divers of the late *a* Roman Writers do confeſſe,) hath herein declared himſelf to follow the Canon of the Ancient Church ſet forth by S. Hierome and the Fathers before him; when in his *Morals* being about to alledge a paſſage in the Book of the *Maccabees*, he firſt maketh an *Excuse* for it, and ſaith, ^b "That though it be not produced out of the CANONICAL BOOKS of *Scripture*, yet alledged it is out of ſuch a Book, as was publiſh'd for the Edification of the Church." By which words he acknowledgeth, that *Some Books* of the Bible there are, which be not *Canonical*, and that the Books of the *Maccabees* are of that Number. And what can any Man deſire to be ſaid more expreſſly?

C. Yet becauſe there are *Two Pretences* made; *One*, that elſewhere he *Canonizeth* all the reſt of the *Conteſted Books*; and *another*, that in this place he detracteth nothing in that behalf from the Books of the *Maccabees*, we will clear the way before us, and answer them both. 1. And Firſt, for all the other Books, Greiſer the Jeſuite, (that contendeth for them,) will be our witneſs, ^a "That S. Gregorie in all his *Works*, maketh not any mention of the Book or *History* of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very Seldome that he doth ſo, and moſt an end, under the Name of ^b *A certain Sage perſon*, ^c or a certain Holy Man, without any peculiar appellation, or citing of his Book; as likewiſe under the ſame termes he often alledgeth the ſayings of the Books of ^d *wiſdom*, and ^e *Eccleſiaſticus*; which are ſo far from being Termes proper to the Canonical Writers of Gods Divine Scriptures, that many of the Fathers

Fathers both ^f Greek and ^g Latin give them not only to divers *Christian Authors*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *wisdom of Salomon*, attributing to them the title of ^h *holy Writings* ? yet this lodgeth not those *Books* higher then in the *Second Rank of Scriptures*, that be of a lesser, imperfect, and doubtfull Authority, as ⁱ *Iunilius Africanus* said of them before ; or as *S. Gregory* saith here himself in the place which we first alledged, that be *not Canonical*, but written only by wise and good men for the *Edification of the Church*. But *Coccius* built his wall with ^k *untempered Mortar*, when ^l he set up *S. Gregory* to cite the *Book of Sirach* under the Name and Authority of *Salomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the *VIIth Chapter of Ecclesiasticus* ; For neither is this Sentence in *Ecclesiasticus*, (being a verse taken out of the ^m *Proverbs*,) nor is it to be seen in all *S. Gregories Sermon* upon *Ezechiel* ; who in his ⁿ *Proeme* upon the *Canticles* acknowledgeth *Salomon* to be the Author of no Other Books but those Three which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of *S. Gregory* against the *Canonizing of the Maccabees*, *Monsieur du Perron*, or those that magnifie his *Reply to K. James* most, may not think to carry it away from us, by saying, ^o That *S. Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simple Deacon*, and not *Bishop* or *Pope of Rome*, being at that time employ'd as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the

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Macca-

^f Dion. Alex. Ep 1.
^g S. Basil. de Virgin.
Nazianz. Ep. 126.
^h Serm. apud Aug.
de decol. J. Bapt.
Ibid. Sentent. lib. 2.
c. 10. Idem de offic.
Eccl. l. 2. c. 19.
ⁱ S. Greg. Moral.
lib 8. c. 28. & lib. 34.
c. 12. Idem in 1. Reg.
li. 3. c. 6 & lib. 5. c. 13.
^j Num. 91.

^k Ezech. 13. 17.
^l Cocc. Thesaur. l. 6.
art. 17.
^m Prov. 3. 11.
ⁿ S. Greg. Proem.
in Cantic. Canticor.
^o Card. du Perron,
Replique contre le
Roy de la grande
Bretagne, livre 1.
chap 50. p. 441. Et
quant à ce que S. Gre-
goire le Grand, en son
Comment. Sur Job,
composé près de deux
cent ans après le Canon
des Peres Africains,
citant les Livres des
Maccab. ajoute, Ores
que NON CANONT.
QUES, &c. C'est
autant que la premi-
ère minute de ce Com-
ment fut faite en O-
rient. Car, S. Gregoi-
re n'estoit point encore
Pape, lors qu'il compo-
sa premierement le
Comment. Sur Job,
mais Simple Diacre,
exerçant à Constanti-
nople la Nuntiature
parmy les Grecs.

Maccabees and the like Books had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that *S. Gregory*, who had all his life time before been brought up, and instructed in that *Church*, would have chang'd his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissembling* in him, and no *upright walking according to truth*. But he that durst there * *oppose Eusebius* the *Pa'rriarch*, and defend another *Point* of true *Belief* against him, would never (sure) have suppress'd or dissembled this at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no such *Article* was at that time believed: Nor will it serve the *Cardinals* turn here to say, "That *S. Gregory* was but a " *Simple Deacon* when he began first to write these " his *Morals* in the *East*; for he ^b finished that *Book* in the *West*, and it was publish'd, and ^c sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the *Bishop* of *Siville*; at what time, if there had been any such *Error* in it at the *beginning*, he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident *Argument*, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this *Testimony* of *S. Gregorie*, by pretending, " ^a That he " spake not here according to his own minde, but by " way of a *Case* put onely, and not granted; so that " the sense should be, *Though the Books of the Maccabees*, " and the rest of that *Class*, be not *Canonical* (as indeed " they are), yet were they written for the edification of the " *Church*. Which is a fine device of the *Cardinal*, if he

* Gal. 2. 13, 14.

^a S. Greg. Moral. lib. 14. c. 29. Baron. ad An. 586. Sect. 3.

^b Baron. ad An. 586. Sect. 26.

^c S. Greg. lib. 4. Epist. 46. & Baron. ad An. 595. Sect. 71.

^a Card. Perron loco citato. A ceste occasion donc parlant en Orient, des Livres des Maccabees, il ajoute. Par Forme de CAS POSE. Et NON CONCEDE: Ores que Non Canoniques, &c. C'est à dire, Lesquels Ores qu'ils ne soient point Canoniques, neantmoins ont été écrits pour l'edification de l'Eglise.

he could by this artificial Interpretation of his own, defeat us of S. Gregories Suffrage. But that S. Gregory wrote his own judgement herein, and put not the matter as a *Case supposed* only (otherwise then he believed himself,) is too clear to be so contested by Monsieur du Perron, or any other that are of his party. For else, why should S. Gregory make any *a Excuse*, for citing these Books of the *Maccabees*? And why did he not in all the rest of his Works so much as bring any one Sentence out of those Books? as we cannot finde he did, even then, when (they say) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not onely *b Ockam*, (who maintaineth our Cause, as we shall see hereafter,) but *c Catharin*, and *d Canus* themselves (who are against it,) do all interpret S. Gregories words in the same sense that we do, and say, that he followed S. Hierome, and other Fathers herein, both for the *Maccabees*, and the rest of that Rank. We conclude therefore; If it were lawful for S. Gregory to say, that those Books were not Canonical, it is as lawful for us to say it. And if he that was Bishop and Pope of Rome (to whom they attribute now more authority then ever he took to himself) might, and did, after the times of Innocent, Gelasius, and S. Austin, and the Council of Carthage, deny the pretended Canonization of these Writings, why is it now maintain'd by our Opposites, that the Church had then determined the contrary? or why do they go about to binde us, (upon pain of being cursed by them, and excluded from all hope of Salvation,) to receive such definitions for the Articles of our Faith, which in S. Gregories time were not yet received for the common Opinions of Men?

Librum, ubi supra commemoravimus, Beatus autem GREGORIUS lib. Moral. 19. rejicit ambas. Rejicit Euseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptas, sed non certâ fide. — At respondemus, Non id Mode in dubium vocare licet, quod B. GREGORIO, Eusebio,

a S. Greg. loco citato. Non inordinatè factus, si ex Libris, Hec Non Canonici, &c. (ut supra) testimonium præferamus.

b Gul. Ockam. dialog. part. 3. tract. 1. lib. 3. c. 16. Secundum Hieronymum etiam in Prologo in Lib. Proverbiorum, & GREGORIUM in Morali- bus, Liber Judith, Tobia, & Maccabæorum, Ecclesiasticus, atque Liber Sapientia non sunt recipiendi ad confirmandum aliquid in fide.

c Catharinus, in O- puse. de Libris Canon. Beatus verò GREGORIUS autoritate (ut opinor) Hieronymi motus, videtur concedere illos (Maccab. &c. Libros) Non esse CANONICOS, cum tamen de eis præducatur testimonia, Excusat autem illos verbis, Non inordinatè agimus, &c.

d Melch. Canus, in locis theol. li. 2. c. 10. Sect. Porro Quartum. & cap. 11. Sect. ad Quartum verò. Argumentum Quartum peculiare est, ut Maccabæorum Libri à numero Canoniceorum expungantur. Nam Gelasius Papa. rejicit 2^m

An. Dom.

620.

^a Apud Aug. l. 2. de Mirabilibus S. Scripturæ. In Maccabæorum Libris, nisi aliquid Mirabilium numero inferendum conveniens fuisse ordini invenitur, de hoc tamen nulla cura satigabimur: Quid TANTUM agere proposuimus, ut de DIVINI CANONIS exigiam, quamvis ingenui nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.

An. Dom. 630.

^b Sixt. Senens. Biblioth. l. 3. verbo Antiochus. Vir in Divinis Scripturis valde eruditus.

^c Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Edit. 2 d Cant. 6. 8. There are threescore Queens, &c.

^e Tilmanus in præfat. Libros Bibliorum (eximis inter ceteros autoritatis) parabolice Collatione confert LX Reginis, cum ne utriusque Totidem sint Libri. Ceterum non numerum hic attendit, sed Autoritatem sive dignitatem.

^f Philop. Salutar. in præf. num. 125.

CI. Among the *works* of S. *Austin* there are THREE BOOKS intitled, THE WONDERS of the SCRIPTURE, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. ^a The second of them so concludeth, that the "Books of the *Maccabees*, though containg divers *wonders*, are never the lesse excluded out of the *Divine Canon* of *Scripture*.

CII. In this Age likewise are extant The *Sermons* of ANTIOCHUS, whom *Sixtus* of *Sienna* ^b setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctor, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of *S. Sabas*, but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where ^c in his *Prologue* discoursing parabolically upon the ^d words of *Salomon*, he "compareth his LX Queens to the number of those "Books, which we hold to be of *Eminent Authority* in "the *Old* and *New Testament*. And though we are here advertised by ^e *Tilman* not to regard the number "of the Books (whereof he supposeth there be not so "many as LX in the Bible) but the *Dignity* and *Authority* of them only above others. Yet if we calculate the *Canonical Books* of both the *Testaments* (as *Antiochus* and ^f some other of the *Greeks* did) we shall exactly finde the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. *Five Books* of *Moses*, 6. *Jos.* 7. *Judges* and *Ruth*, 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra* and *Nebem.* 12. *Eslher*, 13. *Job*, 14. *The Psalter*, 15, 16, 17. *The Three Books*

of Salomon, and 18, &c. The sixteen Books of the * Prophets, will furnish us with the rest, and make up the number of Three and Thirty, neither more nor lesse. So that here was no room either for Tobit, or them that follow in that order.

CIII. At this time lived ISIDORUS the Bishop of Seville in Spain, and Schollar to S. Gregory the Great. In a Three places of his Works we may see what he hath written concerning the Canonical Books of Scripture. Where he setteth forth both S. Hieromes and S. Austins Catalogue; and having first said, ^b "That the Books are divided into Three several Orders, that is to say, The Law, The Prophets, and the Hagiographa; (reckoning them as S. Hierome did before in his Prologue) he addeth afterwards, ^c "That there is a Fourth Order of Books among them, which are not in the Hebrew Canon of the Old Testament. (And if they be not there, they can never be made any Canonical parts of that Testament, truly and properly understood.) Then he ^d reciteth the Names of those Books that belong to this Fourth Order; saying no more of them, then ^e S. Austin did before, whom he chiefly affects to follow in expressing the honour that the Church gave to them; which was to number them among the Canonical Books, to make use of them, and to read them to the people; but not to set them in an Equall Rank or Authority with them. As therefore S. Austin ought to ^f be interpreted, that he may not be conceiv'd in the same place and period to contradict himself, so is Isidore. For otherwise his own words will be against him, where he saith expressly, ^g "That as the Holy Scripture consisteth of the Old

* Where if the XIIth for Prophets be computed but for one Book (as the Hebrews reckoned it) this number of XXXIII will agree justly with their XXII.

An. Dom.
636.

a Ibid. Hisp. lib. 1. de off. Eccl. c. 11 & 12. Lib. Proemium in V. & N. Test. Libro 6. Origin. five Elym; b Idem, lib. 6. Originum, c. p. 1. Hebrai V. Test. juxta numerum Literarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis, illicet, & Prophetarum & Hagiographorum. c Idem, ibid. Quartus est apud Nos Ordo V. Test. eorum Librorum, qui in Canone Hebraico non sunt. d Idem, ibid. Sap. Eccl. Tob. Judith. Libri Maccab. Quia licet Hebrai inter Apocrypha separant, Ecclesia tamen Christi inter Divinos Libros & honorat & pradiat. Item, Lib. proam. Sap. & Eccl. propter quandam similitudinem Salomonis titulo pramotantur. Libros quidē Tob. Jud.

& Maccab. Hebrai non recipiunt, Ecclesia tamen easdem inter Canonicas Scripturas enumerat, e Vide Num. 81. ubi S. Aug. Supputatio temporum a restituito templo non in Scr. S. qua Canonica appellantur, sed in alijs invenitur, quos non Judai sed Ecclesia pro Canonicis habet. f Vide num 80. & 81. g Ibid. Hisp. de Eccl. Off. l. 1. c. 12. Constat autem eadem Sancta Scriptura ex veteri Legge & Nova. VETUS LEX illa est, qua data est primū JUDÆIS per MOISEN & PROPHEIAS, qua dicitur VETUS TESTAMENTUM. Testamentum autem dicitur, quia idem est Testibus, utiq; a PROPHEIIS scriptum est atque signatum.

* Idem, ib. cap. 12. Omnes autem hos Libros idem *Exras* Prophetas reparavit; Cuiusque Prophetarum volumina, quæ fuerunt à Gentibus corrupta, correxit, TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOTI Libri essent in Lege, quæ et Latina habeantur.

a Idem, ibid. Primum post *Exram* Editionem de HEBRÆO in Græcum LXX Interpretes ediderunt. Hos Libros meditari omnium gentium Ecclesia primum cepit, eosque de GRÆCO in Latinum interpretantes PRIMI ECCLESIAE PROVIDORES TRADIDERUNT.

Post hac secundam Editionem Aquila, tertiam et quartam Theodotion et Symmachus ediderunt. De HEBRÆO autem in Latinum eloquii tantummodo HIERONYMUS Presbyter S. Scripturas convertit, CUYUS EDITIONE GENERALITER

OMNES ECCLESIAE usquequaque utuntur, pro eo quod veracior sit in Sententiis, et clarior in verbis.

b Idem, ibid. Presbyter, Iudeus, et Tobiam, seu Maccabæarum Libros, qui Authores scripserint, minimè constat. c Ibid. Librum Sapientia Salomonem Scripsisse probatur. &c. a Idem, lib. Proæmior. Ecclesia tamen eosdem inter Canonicas Scripturas ENUMERAT. * Vide Testimonium Alcuini de Isidoro, infra num. 108.

Law, and the *New*; so the *Old Law* was first given to the *Jews* by *Moses* and the *Prophets*; and is therefore called the *Testament*, because it was written, signed, and attested by the *Prophets*. (And if it were signed or sealed by them, there could be nothing added to it, as a true part of that *Testament*, when they were gone.) Again, * That *Ezra* the *Prophet* set forth and ordained ALL the OLD TESTAMENT in XXII Books, according to the number of the Hebrew Letters; which were all ^a translated after his time out of the *Hebrew* into *Greek*, by the LXX Interpreters, *Aquila*, *Theodotion*, and *Symmachus*; but into *Latin* by *S. Hierome* only; whose Edition (because it was the best, that the *Latins* had,) generally all the Churches received and used. And out of the *Hebrew*, they could translate no more Books, then *Ezra* left behind him in *Hebrew*, or were extant in that Tongue; as the Books, now in controversy were not: For as they were all written in the *Greek Tongue*, (at least no *Hebrew Copie* of them can be seen,) so who were ^b the Authors that wrote most of them, neither *Isidore*, nor any in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new *Roman* fancy (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make ^c *Salomon* the Author of the Book of Wisdom, or to ^a number Ecclesiasticus, and the rest of that 4th Order, among the Canonical Books of Scripture,) either must he be understood, (as *S. Austin* was) to speak in a Popular & large sense, or else he will be made to Contradict and revoke his own words, (before recited;) which he * never did. For how can these following Assertions stand

together

together in the same *Strict* and *Proper Sense*, [“*Sul-*
“*man was the Author of the Book of wisdom*; and yet,
“*b He was not the Author of it. The Books of wisdom, and*
“*Ecclesiasticus were Two of those which the Hebrews had*
“*in Meeter, and yet, c the Hebrews had them not*
“*at all,*] Unless there be (as certainly there is)
a *Propriety of Speech in One of these sayings*; and a
Catachrestical, or improper, and Popular Expression in
the Other? The Tale therefore that was told him by
a *d “Quidam Sapientum, that the Hebrews once*
“*received the Booke of wisdom among the Canonical*
“*Scriptures, till they had taken and put our Saviour*
“*to death, but after that time rejected it out of the Canon,*
“*and forbad it to be Read, because they perceived that*
“*there was a playn Prophecie of Christ in it against them,*
(which is one of Cardinal *a Perron’s* wise Arguments
for the Canonizing of this Booke,) if it be not mistaken,
and the Hebrews put for the Hellenist Jews (who
indeed numbred that Book at large among the Canonical
Scriptures, and read it to their people) it must
either go for a Fable, or *Isidore* (being suppoed by
the Cardinal to believe it,) will never be reconciled
to himself.

CIII. Towards the End of this *Centurie* the Sixt
GENERAL COVNCCEL was held at *Constantinople*,
and the QVINI-SEXT there in *Trullo*. The Canons
whereof though in some other matters the late
Roman writers will by no meanes endure, because
they find there *b the Bishop of Constantinople made*
Equal to the Bishop of Rome, *c and Priests Forbidden*
to be Separated from their Wives, (besides sundry *
Decrees more, that please them not;) yet when they
seek for a Confirmation of the Synode at *Carthage*, *d*

d Can. in locis, lib. 2. cap. 10. Hoc docet Concil. Carthag. 3^o quod si provinciale fuit, tamen confirmatum est à Synodo in Trullo celebrata. Gul. Bailius Jesuita, in Catechismo, tract. 1. q. 13. in App. Conc. Carth. 3^o. Quod ab universali Ecclesia receptum est.

b Etymol. 6.2 Liber Sapientia Philoni. attribuitur.

c Ibid. Liber Sapientia apud Heb. non nunquam erat. Idem de off. lib. 1. c. 12. Librum autem Eccles. composuit filius Sirach, qui apud Latinos propter eloqui similitudinem Salomonis TITVLO fraturatur. Ibid. Salomon (enim) scriptis Prov. Eccles. & Cant. Cantorum, d. lib. Hoc opus (Sap.) Hebrai; ut Quidam Sapientum manibus inter Canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c. legendum suis prohibuerunt.

e Du Perron en sa Replique, pag. 442.

An. Dom. 681.
and 691.

Gratian, dist. 16. c. 6. Ex his colligitur, quod VI. Synodus his congregata est. 1^o sub Const. &c. 2^o sub Justin. &c. Canones fecit. *b* Conc. Constantin. 6. in Trullo. Can. 36. *c* Ibid. Can. 13.

*** Ib. Can. 3. 62, &c.

they

a Baronius, Binini in
notis ad Can. Trulla-
nos ; & Alii quam
plurimi inter quos
ipſe etiam Canus re-
peritur.

b Ut patet, diſt. 16.
cap. Placit. cap. Quo-
niam. cap. Sextam Et
27. q. 1. c. Si quis
Episcopus. Et de
Conf. diſt. 1. c. Jaco-
bus. Et ib. diſt. 2. cap.
Didicimus. Et ibid.
diſt. 3. cap. Sextam.
Item, Extra. de eta-
te & qual. ordinand.
cap. a multis.

c Ut patet. In Synod.
quæ dicitur VII. Can.
8. & Art. 3. 4 & 6. 1ræ,
in Nom. canone Pho-
tii, Paſſum ; Ac apud
Baſilium & Zonar-
um in Canonis Trul-
lanæ.

d Conc. VI. in Trul-
lo. Can. 2. Obſignamus
etiam reliquos omnes
Canones, qui à Sanctis
& Beatissimis Patribus
expositi sunt. id
est, à CCC & XVIII.
Sanctis et Divinis Pa-
tribus qui Nicea con-
venierunt, iſque qui
Ancyra, Neocesarea,
Gangris, Antiochia,
atque iis etiam qui in
LAODICEA Phry-
gia ; præterea autem,
Etc. Similiter & iis
qui CARTHAGINE,
Etc. Quinque Cam-
ones Dionysii Alex.
Greg. Neocæsar. Atha-
naſii, Baſilii, Greg.
Nis. Greg. Nazianzen.
Amphilochii, Etc.

they are willing enough to receive them, and to
bring them forth, for their own advantage, as the
Canons of an Oecumenical Council. But whether they
receive them now, or no, (as many times ^a they
are very angry against them) certain it is, that in
Gratian's time the ^b Latine Church acknowledg'd
them, and in all times since they were first made,
the ^c Orientall Churches received them into the
Body of their Canon Law. It was a Council that
consisted of CCXXVII Bishops who after the
Emperor all subscrib'd it ; And in their ^d Second
Canon they confirme (among others) the Council of
Laodicea, together with the Canonical Epistles of
Athanasius, Greg. Nazianzen and Amphilochius (before
cited,) which number the Canonical Books of Scrip-
ture only as we doe, and exclude the Rest, as not
properly belonging to them. When therefore in
the Same Canon they allow also the Council of
Carthage, it cannot be, that their meaning was,
instantly to recall and contradict themselves, (as the
late Roman writers, by alledging their Authority herein
against us, would enforce them to doe,) but that
they vnderstood the Laodicean Council to be taken
in One sense, and the Council of Carthage in another ;
this extended, in a large acception of Scripture, to the
Ecclesiastical Books, and that restrained, in a more
strict and proper acception, to those Books only which
be Authentick and Divine. For in One and the Same
Sense they cannot both be taken, nor Confirm'd and
stand together. Which will be made the clearer by
the next Testimonie out of Damascen who lived not
long after this Council of Trullo, or the Quini-Sext at
Constantinople, and a little before the VIIth pretended
Generall Council at Nice, that in divers places acknow-
ledged the Canons and Constitutions of it.

CHAP. X.

The Testimonies of the Ecclesiastical Writers in the Eighth Century.

CV. **T**Here are but *Two* considerable Writers in *this Age*, that have said any thing concerning our present Question; whereof one is *Damascen* among the *Greeks*, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method and Order* than had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the last of these *Four Books* he treateth of the *Canonical Books of Scripture*, and numbereth them as his *Ancestors* in the *Oriental Churches* had alwayes done before him, firmly adhering to the *Hebrew Canon*, and a "compting but *Two and Twenty* "Books only, belonging to the *OLD Testament* which he reciteth all in *Order*, without speaking so much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *Wisdom*, and *Ecclesiasticus*, then that they are *b* "elegant and Vertuous Writings, but not to be Numbred "among the *Canonical Books of Scripture*, having never "been laid up in the *Ark of the Covenant*. In which passage he altogether followeth *c* *Epiphanius*. And yet (by the way) forasmuch as concerns the *Ark*

V

An. Dom.
720.

a Joh. Damascen. de fide Orthod. lib. 4. cap. 18. Ἰστέον, οἷς ἔτι καὶ τὸν Ἀλφειὸν οἰοῖ τὴν πάλαιαν ἀναθήκην, &c. Quæ ad hunc modum vertit Jac. Billius. Sciendum est XXII Libros esse V. T. totidem nempe quot Hebraica lingua Elementa sunt, ex quibus V duplicantur, atque in XXVII sunt. — Cætera nihil opus est describi.

b Παράδειγμα αὐτῶν, hoc est Sapientia Salomonis, et Sapientia Iesai filii Sinach, — ταυτὴν αἰσίου προφῆτου καὶ ἐλεγχοντες Libros sunt, NON TAMEN ALII AD NUMERANTUR, NEQUE IN ARCA SITI ERANT. Ἐνέγραψεν ὁ κύριος καὶ ἡ ἀρχὴ ἐκ αὐτῶν ἐν τῇ Κιβωτῇ. c Epiphani. lib. de Pond. & Mens. sup. citat. Num. 64.

of

of the Covenant, if either *Epiphanius*, or *He*, be ſo underſtood, as that they intended it properly of the *Ark*, which was made by *Mofes*, and afterwards placed in the *First Temple*, there is an Error in it; For in that *ark* there was no Other writing put, but *a The Two Tables of the Covenant*; and when the *First Temple* was burnt, the *Same Ark* was loſt with it, yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat Canon of *Scripture* from *Eſra*, and the *Prophets* that lived in his time, *b* they were carefull to lay it up, and to keep it there for all ſucceeding Generations, in *Armario Judaice*, as *c Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Reſemblance* of it. Howloever, this is certain that neither *Damaſcen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Teſtament*, then what the *Hebrews* held to be *ſacred*, and diligently preſerv'd among them. Which though *† Coc*, and *‡ Coſſeteau*, together with ſome other ſuch ſmall-ward men, as they be, are not willing to allow us, yet *a Clitorvus*, and *b Canus*, and *c Covaruvias* and *d Ederus* deal more freely and ingenuouſly with us, confeſſing that *Damaſcen*, and many more be for us. *Sixtus Senenſis*, to prove that the *Wiſdom* of *Salomon*, and *Eccleſiaſticus* are both of them *Canonical Books* of *Scripture*, *c* produceth this place of *Damaſcen* and corrupteth it with an * addition of his own, for that the *Chriſtians* were herein contrary to the *Jews*, *Damaſcen* never ſaid, nor any thing to that purpoſe. More ſincere are *they* (but now before cited,) who acknowledge it to be moſt true, that herein *Damaſcen* and the *Jews* were both of one mind. The *f Excuse*

a Exod. 40. 20.

1 Reg. 8. 9.

2 Chro. 5. 10.

b S. Aug. de Civ. Dei,

lib. 15. c. 23. Canon

Scripturarum Serva-

batur in Templo He-

brai populi, diligentia

ſuccedentium Sacerdo-

rum.

c Tertul. lib. de hab.

mul. c. 3.

† Coc. Theſaur. l. 6.

art. 9.

‡ Coſſ. Apol.

4 Com. in hunc lo-

cum Damaſc.

b Loc. com. lib. 2.

c 10. & 11.

c Var. Reſolut. lib. 4.

c 14.

d Oecon. bibl. tab.

24.

e Sixt. Senenſ. bibl.

lib. 8. hær. 9. Reſp.

ad autē Sapientia & Ec-

cleſiaſticus ſunt in Ca-

none S. Scripturarum

recepta Demonſtra-

ta. — *ſequitur* Teſtimo-

nia. *ſequitur* Damaſ-

cenus utriusque volu-

mini mentionem faci-

ens lib. 4. de ſide. hic

ſcribit. *ſequitur* et

quidem hoc eſt Sapien-

tia Salom. & Sapien-

tia Sirach. utroque

quidem & bene Libri

ſunt, ſed non numeran-

tur, neque in Arca

jacebant.

ET IDEO LICET APUD JUDEOS NON NUMERENTOR, INTER FIDELIS TA-
MEN MAXIMÆ AUCTORITATIS HABENTOR. *f* Canus. loc. com. lib. 2. c. 11. Reſpon-
deo (Damaſcenum cum reliquis) id eo tempore aſſiſſiſſe, quo Res NONDUM erat Deſinita, quā etiam
ratione excuſamus Ceteros. (Inter quos etiam & Damaſcenum proruliſſe, cap. 10.)

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the Church before *Damascens* time, what *Books* were Canonical,) is altogether vain. For both the *Judaical*, and the *Apostolical* Church had determin'd it, and all the Churches following had submitted to that determination; though in the mean while, if we should take *Canus* at his word, he would be taken by it in his own Snare: For if the Question were not yet determin'd at the time when *Damascen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the Council of *Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is a ^a Sermon father'd upon *Damascen*, wherein the Books of the *Maccabees* are said to be *Divine Scriptures*; but in the same Sermon the writings also of *S. Denys* are said to be *Divine* and *Venerable* Bookes; (which yet never man lodg'd or numbred among the Canonical Parts of the Bible,) besides, this Sermon is so full of fables and impertinences, that no wise or sober man can ever take it, to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

^a Sermo de defunctis, apud *Damascen*.

CVI. VENERABLE BEDE (So stiled in the Council of ^a *Aix*,) Who was born and bred up, lived and dyed in the Church of England, yieldeth divers Testimonies, that he knew of no Other Books to be Received there, as the Canonical Parts of *Divine Scripture*, but what we Receive there also at this day in our Publick Confession or Articles of Religion. For in his ^b Commentary upon the Revelation, he reduceth the Books of the Old Testament to the same Number, wherein both *Tertullian*, *S. Jerome*, and *Primasius*, which others above cited, had represented them

V z

before;

An. Dom.

730.

^a Conc. Aquisgr. sub Pipino Ludov. Fil. filio. Beda Venerabilis Doctor, et admirabilis.
^b Beda in Apoc. 4. Ala animalium, quae sunt Vaginti Quatuor, totidem V. T. Libros insinuant, Quibus Evangelistarum et salutaris Auctoritas, et veritas comprobatur.

before ; and in his *c* *Commentaries* upon the *Kings* he doth asmuch ; elſewhere making no other *d* *Diviſion* of them , then into thoſe *Three Claſſes* (commonly received by the *Hebrews*) of 1. *The Law*, 2. *The Prophets*, and 3. *The Hagiographa*. Beſides in his *Book of the Six Ages of the world*, *e* he followeth the *Account of Eusebius* (afore mentioned) and remarkably diſtinguiſheth the *Books* of the *Maccales* from the *Divine Scripture*, coupling them with the writings of *Iosephus*, and *Iulius the African*, which is an evident Argument, that he reckoned them not to be *Canonical*. And though he allegoriſeth the *Historie of Faſher Tobit* (as he call's it,) where if he had held it to be a *Book of Canonical Scripture*, he might have taken occaſion enough to have ſaid it, yet in all his diſcourſe there , he ſpeaketh not a word to any ſuch purpoſe. His *Commentaries* upon *Genefis*, and the *Kings*, were ſometimes falſly attributed to *Eucherius* the Biſhop of *Lions* ; and howſoever * *Andrew Schott* imagined, that neither *He*, nor *Bede*, was the Author of them, yet we have more reaſon to believe the *Author* himſelf, declaring both his own *f* *Country*, and his own *g* *Writings*, which were his *Books of the Tabernacle*, and the *Prieſtly Habits*, belonging to *h* *Bede*, and to none elſe.

c Idem, lib. 4. *Comment.* in *Lib. Reg. Dardem Jaga Boum XXIV Veteris Teſtamenti ſig. aliter accipiendi ſunt Libri.*

d Idem, *Lib. 3* *Comment.* in *Genefin. Tria Caniſtra ſuper Caput ejus, &c. quid aliud ſignificant niſi TRIPARTITA ipſi populo conceſſa DIVINÆ LEGIS ELOQUIA, LEGEM videlicet, & PROPHETAS, & AGIOGRAPHAS.*

e *Beda de Sex Aetat. Mundi. tom. 2. Huc uſque DIVINA SCRIPTURA temporum Seriem continet. Qua autem poſthac apud Juſeos ſunt digeſta, de LIBR. MACCABÆORUM, & JOSEPHI, acque AFRICANI Scriptis exhibentur, qui deinceps univerſam Hiſtoriam uſque ad Romana tempora proſecuti ſunt.* * *Andr. Schottus præfat. in Eucher. Lugd. in Biblioth. Patrum.* *f* *Com. in Lib. Reg. lib. 3. cap. 22.* *g* *Ccm. in Reg. lib. 3. cap. 26.* *h* *Beda in Hiſt. Gent. Angl.*

i *Phet. Bibl. C. d. 2. Leda eſt Inſtitutio Adriani in S. Scripturam. Utilis Liber eſt iſi qui primum ſtudia S. Bibliothecarum æg. edituntur.*

k *Anno 1602. per Dav. Hoeſhelium.*

CVII. *Photius* in the beginning of his *i* *Bibliothèque* telleth us, that among other Books he had read an *Introduction* to the *Holy Scriptures*, written by a certain known Author in thoſe times under the name of *ADRIAN* ; and he commendeth the *Book* to them that ſtudy the knowledge of the *Bible*. At the beginning of this *k* laſt Age this *Book* was ſet forth at *Auſpurg*. And

And though we finde no expresse *Catalogue* in it of the *Canonical Books of Scripture* recited in their order, yet the Testimonies that he bringeth out of the *Scriptures* being very many, we finde never a *One* produced out of those Books that be now in debate; which is an evident signe, that he held them not to be any parts of *Canonical Scripture*. We adde this *Author* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

An. Dom.

760.

An. Circiter.

CHAP. XI.

The Testimonies of the Ecclesiasticall Writers in the Ninth Century.

CVIII. **A**T the beginning of this Age our Country-man *ALCUIN* lived in great honour and estimation of the World; who being brought up under *Venerable Bede* in the Church of *England*, was afterwards invited by *Charles the Great* into *France*, and there imployed as his chief *Tutor* in all Learning both *Secular* and *Sacred*. Among other of his Works, there is *One* that he wrote against *Elipantus* the Bishop of *Toledo* in *Spain*; ^a who to maintain his Error touching the *Adoption of Christ*, had produced for his proof a saying out of ^b *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none of

An. Dom.

800.

^a Elipantus in Epist. ad Alcuinum, col. 915.

^b Ecclesi. 36. 14. Secundum Editionem vulgaram. Misere Domine plebi tuae, sy-

per quam invocatum est nomen tuum, &c. Israel, quem coequasti Primogenito tuo.

the.

à Alcuinus adversus
Elipantum, lib. 1.
col. 941. Dum tua
perversitas defece-
runt in PROPHE-
TIS DEI testimonia,
Errori tuo convenien-
tia, finxisti tibi NO-
VUM QUENDAM
PROPHETAM dix-
isse, Misere Domi-
ne, &c. Ecce falsitas
in Nomine Prophetæ,
Ecce perversitas in in-
terpretatione Senten-
tiæ; & non frustra o-
poriebat Novum Do-
ctorem Novum sibi in-
venire Prophetam.

b Ibid. In Libro Jesu
Filii Sirac hæc præsa-
ta Sententia legitur;
quem Librum B. Hie-
ronymus, atque Isido-
rus inter APOCRY-
PHAS, id est, DOUBIAS SCRIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Li-
ber non tempore Prophetatum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomæo Evergetæ,
confingitur est. c Abbas S. Martini Turonensis.

of the *Canonical Books* in his *Bible*. For first, ^a he tells *Elipantus*, "That the *Prophets of God* failed him, where-
"of he had *never a one* to bring for the defence of his
"Error; And then, ^b that the *Book of the Son of Sirach*,
"which he had produced, was both by *S. Jeromes*
"and *Isidores* undoubted Testimonies, reputed but an
"APOCYPHAL, and a DUBIOUS SCRIPTURE;
"having not been written in the time of the *Prophets*,
"but in the time of the *Priests* only, under *Simon* and
"Ptolomie. By which words it is manifest, that nei-
ther *Alcuin*, nor the *Church of England*, where he had
been bred, nor the *Church of France*, where he ^c then
lived, had any such belief concerning those *Apocry-
phal* and *Dubious Books* of *Scripture*, (whereof *Ecclesi-
asticus* is but *One*, as the *Church of Rome*, and her *Adhe-
rents* have had of them all, ever since the *Council of
Trent* made them *Canonical*, and *Equal* to the *Law* and
the *Prophets of God*.

An. Dom.

810.

CIX. This that hath been said by *Alcuin*, will
help us to another *Testimony* given for us in his time,
and to understand it right, When *CHARLES* the
GREAT, or some other *Ecclesiastical Men* under his
Name, that wrote the *Books of Images* in opposition
to the *Greeks* and the *Second Council of Nice*,) made
an open profession of the *Catholic Faith* which they
had received from their *Ancestors*, and the *holy Fa-
thers* of the *Church*. Of that *Faith* this was one *Article*,
^b "That they acknowledged the *OLD* and *NEW TESTA-
MENT*, contained in that *NUMBER* of *BOOKS*,
"which the *Authority* of the *CATHOLICK CHURCH*
"had delivered to them. And these were no other,
then what we acknowledge our selves. For *Charle-
maine* here in followed *Alcuin's* doctrine; to whom he
had

b Car. Magnus de
Imaginibus, sub ini-
tium Lib. 4. Confessio
fidei Catholica à San-
ctis Patribus accepta.
N. & V. Testamentum
recipiuntur in Eodem
Libro N. N. N. N.,
quem S. Cathol. Ecclie
tradidit Andronicus.

had committed the care of setting forth the Bible.

CX. At this time NICEPHORUS was Patriarch of Constantinople; whole Chronologie is extant, as it was set forth of old by Anastasius in Latin, and not long since by Camerarius, and Contius; The Greek Copie of it is to be seen at the end of Scaligers Notes upon Eusebius, and among the lesser works of Pithoeus. ^a In this Chronologie he numbred the Books first, that are received by the Church for certain and Canonical Scriptures; afterwards he addeth both ^b them that are contradicted or doubtful, and them that are ^c merely Apocryphal; herein following Athanasius, before alledged.

Et quid emiserasset, subdit. Οὐκ ἔτι παλαιῶς διαβήκας βιβλία &c. Simul veteris Test. sunt Libri XXII. ^b Ibid. Καὶ ὅσα ἀντιλήγονται, &c. Et quibus contradicuntur, & non recipiuntur ab Ecclesia. 1. Maccab. 3. 2. Sap. 3. Ecclesi. 4. Psalm & Cant. Sal. 5. Esther. 6. Judith. 7. Susanna. 8. Tobit. ^c Ibid. Καὶ ὅσα εἰς τὸ σκελετὸν. Hincetium Petri, &c.

CXI. RABANUS MAURUS the Arch-Bishop of Mentz, and Schollar of Alcuin, altogether followeth Isidore, and ^a transcribes him: Isidore and S. Jerome are ^b said by Alcuin to be both of one minde; and we may well number them All for our own witnesses; for as Isidore, so is Rabanus to be understood.

CXII. STRABUS the Benedictin, who first wrote the Ordinary Glosse upon the Bible, was Scholar to Rabanus; and writing upon St. Jeromes ^b Prologues there placed before the OLD TESTAMENT, (wherein, according to the Copies then in use, the Book of Tobit is said to be separated from the Divine Scriptures, and numbred among the Hagiographa,) he findeth fault with the Transcribers, and saith, that Tobit is to be set among the Apocryphal Books, and not

Et super Prol. in Tobiam, Librum Tobie Hebraei de Catalogo divinarum Scripturarum secernes, in quo Hagiographa memorantur. Petrus inquit) quod veritas dixisset APOCRYPHA. Vel LARGE accepit HAGIOGRAPHUM, quasi SANCTORUM SCRIPTA, & non de NUMERO illorum NOVEM, que propter dicuntur HAGIOGRAPHA; que sunt de NUMERO Catalogi, b. e. de numero XXII Librorum; confisit enim in PENATEUCHO, & octo Prophetis, & IX Hagiographis.

among

An. Dom.
820.

^a Niceph. Patr. CP. Canon Scripturarū, ex veteri Codice. Καὶ ὅσα εἰς τὸ δόγμα ἡσυχασί, &c. Ha sunt divina Scriptura, qua recipiuntur ab Ecclesia, & Canonizantur. Γένεσις, &c. &c.

An. Dom.
830.

^a Rab. Maurus de Inst. cleric. l. 3. c. 5. ^b Supra, Num. 108.

An. Dom.
835.

^b Strab. in Glos. super Prol. gal. Iste Titulus Lectori Perniciam praestat, ut valeat discernere, qui Libri apud Hebraeos in Canone recipiuntur, quos inter Apocrypha deputantur.

among the *Hagiographal*, (properly ſo called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then *XXII* in all.

An. Dom. 835.

a Agobard. de Privi-
l. & jure Sacerd.
Omnes Levita quos
numeraverunt Moſes
& Aaron juxta præ-
ceptum Domini—fue-
runt *XXII* milia, fi-
cut *XXII* ſunt Libri
DIVINÆ AUCTO-
RITATIS in V. T.

CXIII. AGOBARDUS was now Biſhop of Lyons in France; who in his ^a *Diſcourſe* of the *Levitical Priviledges*, taking occaſion from the Number which *Moses* and *Aaron* by Gods commandment had made of them in the Deſert, ſaith expreſſly, That of the *Old Teſtament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the Doctrines of *Joſephus*, and the *Greek Fathers*, together with the *Prologues* of *S. Jerome*, and the *Article* of the Church of England.

An. Dom. 850.

Anaſtaſ Bibl. apud Pitho-
cion, in opus. p. 16. Et qui
V. T. ſunt quibus contradi-
citur. (c. NON RECIP-
IUNTUR AB ECCLE-
SIA.) 1. Ad amonitionem
2. Supra in Scholaſt.
3. Sup. 7. ſa ſila dicitur
c. ut ſupra.
4. Num. 110.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of Rome, did not only tranſlate, but ^b amplify the words of *Nicephorus* ^c (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom*, nor *Eccleſiaſticus*, nor *Sufanna*, nor *Judith*, nor *Tobit* were received for any *Canonical Books* by the Church.

An. Dom. 890.

c Sigeb. Trith. & Sixt.
Sen. de Scripturis
d Ambr. Anſbert. in
Apoc. lib. 3. Quia pri-
oris Teſtamenti Eccle-
ſia *XXIV* Libris au-
tur. quos & AUCTO-
RITATE CANONICA
ſuſcepit, in quibus eti-
am N. T. revelationem
agnoscitur, idcirco in
XXIV Senioribus Ec-
cleſia figuratur. Ideo
etiam eſt N. T. prædi-
cario ſubſtaſa, quia
ex veteri roboratur :
tandem ſcilicet ab
eiſdem trabas Name-
rum Eccleſia. quibus in
ſanctitate ſerpicitur.

CXV. AMBROSIIUS ANSBERTUS, commen-
ded by ^c *Sigelert*, *Trithemius*, and *Sixtus Senenſes*, for a perſon very Learned in the *Scriptures*, ſhall end this *Century*. Who in his ^d *Commentary* upon the *Apocalypſ* receiveth no more *Books* into *Canonical Authority* of the *fiſt Teſtament*, then theſe already named had done before him. For the Number of *XXIV* maketh no difference from the former Accompt of *XXII*, the one joyning the Book of *Judges* with *Ruth*, and the Prophecy of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themſelves, but *both* excluding the ſame Books that we exclude from the Authentick and True Canon of *Divine Scripture*. And in this Age there are no other *Eccleſiaſtical Authors* to be found, that have ſaid any thing to this particular Queſtion.

CHAP.

C H A P. XII.

The Testimonies of the Ecclesiasticall Writers in the Tenth and Eleventh Centuries.

THese Two were very obscure Ages, and had but few Writers in them. Yet both the One and the Other will afford us their *Testimony*, and let us know, that they still continued the common distinction, which had alwayes been received in the Church, between the Canonical and Ecclesiastical Books of Scripture.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with ^a Trithemius and Sixtus Senensis, for his abilities in all kinde of Learning, but specially for his knowledge of the *Holy Scriptures*; who in his Commentary upon ^b Leviticus, speaking of the *Historical Books* of the *Old Testament* that are of absolute and perfect Authority in the Church, maketh an expresse ^c Exception against the Books of Tobit, Judith, and the Maccabees, as being none of that Number, but belonging to an inferiour sort of Books, that were of a lesser and imperfect Authority. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of *wisdom* and *Ecclesiasticus* to be written in the like stile with the *Proverbs* and the *Canticles*, for the like stile makes them not of the like Authority, no more then the *Histories* of Tobit, Judith, and the Maccabees

X

made

An. Dom.

910.

^a Trithem. & Sixt. Sen. de Scr. Eccl.
^b Sixt. Sen. l. 4. Quam Librum istud disertè, pèd, & eruditè per omnia explicavit, ut in comparatione ejus ceteri ejusdem Libri Expositores minime exposuisse videantur.

^c Radulph. Flav. in Levitic. initio Libri 14. Nam Tobias, Judith, & Maccabaorū Libri, quamvis ad instructionem Ecclesiæ legantur, PERFECTAM tamen non habent AUCTORITATEM.

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom.

1050.

^b Herm. Contract. in Chron. de Sex Mundi Ecclibus, ad An. Mundi, 3529. Huc usq; DIVINA SCRIPTURA temp. rñ scribemur continet: qua verò posthac apud Judæos sunt gesta, de Libr. Maccabæorū, Josephi, & Africani Scriptis exhibentur.
c Ado Vien. (quā floruit An. D. 879.) in Chronico. Ecclæ 5.

An. Dom.

1090.

^d Tschern. in Chr. Hurlang. & in Libr. de Scriptor. Claruit his temporibus in Anglia Gisilbertus Abbas Westmonasterii B. Anselmi Discipulus, vir tam in Divinis Scripturis, quàm in Secularibus egregiè doctus, qui inter cetera sui ingenii monumenta Scriptis contra Judæos Altercationem. &c. non inelapser. e Giselb. Altercatio, cap. 1. sub finem. Veteris Testamenti XXXII sunt volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Author of great credit and approbation in the World. Who in his *b Chronicle*, following the Doctrine of Eusebius, S. Jerome, and Venerable Bede before him, placeth the *Maccabees* with the Histories of Josephus and Julius Africanus, separating them all from the Books of Divine Scripture; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of Nehemias. And in the Age but one before him, c ADO the Bishop of Vienna (whom we there omitted) said as much as He.

CXVIII. Towards the end of this Eleventh Century GISELBERTUS ^d was Abbot of Westminster, and wrote that *Altercation* between the Synagogue and the Church, which was not long since set forth in Print at Colen. In this Book we have likewise his *Testimony*,
“ e That the *Old Testament* consisted of *Two and Twenty*
“ *Volumes*, and was distinguished into the *Law*, the
“ *Prophets*, and the *Hagiographa*. For other Books of
“ *Scripture* he knew none, that were properly *Canonical*.

CHAP.

CHAP. XIII.

The Testimonies of the Ecclesiasticall Writers in the Twelfth Century.

CXIX. **I**N the beginning of this Age ZONARAS wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church*. Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be read in the *African Assemblies*, he setteth this *Scholie* upon it; ^a That the best *Rule* whereby to know what ought to be Read in the *Eastern Churches* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council of Laodicea*, and the *Canonical Epistles of Athanasius, Greg. Nazianzen, and Amphilochius*; who had given them their ^b *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

di sint omnes enumerant.) & Magnus Gregorius Theologus, & Sanctus Amphilochius demonstrant. b Suprà citat. Num 55. 59. 66, 67.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tuits*; a very ^a grave and learned Author; and though ^b Cardinal *Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersions of an *Heretical* or *Erroneous Doctor* upon him, because he agreeth not with them in their *New Doctrine of Transubstantiation* in the *Sacrament*; yet ^c *Pererius* more ingenuously acknowledgeth and commendeth him for a *good Catholick*. Of the

An. Dom.
1118.

^a Zonar. in Canonib.
Conc. Carth. Can. 27.
Πασι τῷ πῖρα δὲ
ἀναγιγνωσκῶναι βί-
βλια ἐν ἁκλήτῳ,
&c. Quos Libros le-
gere in Ecclesia oportet,
& Apostolorum
Canon, & Laodicene
Synodi Can. 59. &
Magnus Athanasius,
(dum qui Libri legemur)

An. Dom. 1120.

^a Honor. Augustod-
de lomin. Eccl. Six-
Sen. Bibl. lib. 4.
^b Bellarm. de Scr.
Eccl. ad An. 1119. &
li. 3. de Sac. Euchar.
cap. 11. & 15. Aub.
Miræus & alii.
^c Perer. in Gen. c. 2.
ver. 4. q. 5. Sect. 44.

d Rupert, in Gen. l. 3. cap. 31. *Verum hac Scriptura (de Libro Sapientia loquitur) neque de Canone est, neque de Canonica Scriptura sumpta est Sententia hac.*
e Idem in Apoc. 4. lib. 3.

Book of Wisdom this RUPERTUS writeth expressly, d *That it is not in the Canon*; and to a Sentence brought out of that Book, he answereth plainly, "That it is no *Canonical Scripture*. By which Answer the Books of *Tobit* and *Judith*, and the *Son of Sirach*, and the *Maccabees*, are likewise excluded; for they belong no more to the *Authentick Canon* of the *Bible*, then the *Book of Wisdom* doth. Again, in his discourse upon the XXIV *Elders* in the *Revelation*, though e he applyeth them to the XII *Judges* of *Israel*, and the XII *Apostles* of *Christ*, yet there he approveth of the other Interpretation, (often before alledged out of the *Ancient Fathers*) which herein alludeth to the XXIV *Books* of the *Old Testament*. And how could he approve of that *Number*, if that *Number* of *Books* had been *defective*, or the *New Roman Catalogue* held then to be *Canonical*?

Anno Dom.

1125.

a Honor. August. ducentis, Proem. in Psalt. SCRIPTURA V. T. Spiritu Sancto auctore, à Prophetis Scribitur, et in TRIA, id est, Historiam (five Legem Moysi) in Prophetiam, & in Hagiographiam dividitur, &c.

CXXI. HONORIUS, a Priest of AOSTUN in the Duchie of Burgundie, was contemporary to Rupertus, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesie*, or the *Writers of the Church*. Among others his *Exposition* of *Dauids Psalter* is one; in the Preface whereof he a divideth the *Scriptures* of the *Old Testament* into *Three Parts*, the *Law*, or the *History* of *Moses*, the *Prophets*, and the *Hagiographa*; placing the *Psalter* in order among the last. And herein he followed *S. Jerome*, and the *Ancient Canon* of the *Church*.

An. Dom. 1130.

a Baron. ad an. 1145. Sect. 34. & 1126 Sect. 11. & 1136. Sect. 10. b Petrus Cluniacensis in Tract. contra Induos, c. 5. Extra Sacrum Canonem verum quicquid vos pro Authentico suscepisse, vel suscipere, Non agetis.

CXXII. PETRUS MAURITIUS the Abbot of CLUGNY in France, was also in great accompt at this time, highly a favoured by Pope *Eugenius*, and a special friend to *S. Bernard*. He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at *Paris*. In his *Discourse* against the Jews b he rejecteth all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*.

Canon of Scripture. In his *Epistle*, or *Treatise* against the *Petrobians* he returneth five several *Heads* of their doctrine, among which the first was, their *denial of Baptism to Infants*. And because ^e the same went, “that they detracted much from the *Majesty* of the “*Scripture-Canon*, contained in the *Books* of the *Old* “and *New Testament*; he proveth the *Divine Authority* of every *Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and specified in *S. Jeromes Prologue*. He endeth the *Old Testament* with the *Book of Esther*, (which is otherwhiles compted as an *Appendix* to *Nehemiah*.) And after all the *Authentick Scriptures* of that *Testament* though he ^d addeth those “other *Six* of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, “as *Books* very *useful* and *commendable* in the *Church*; yet he saith expressly of them, “that they are *not to be* “placed in the same *sublime* and *equal dignity* with the *rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon* of *Scripture-Books*, and the *Ecclesiastical*, thereunto ^e annexed, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place, where he bringeth in the 2 *Book* of the *Maccabees*, as a *Testimonie* against the *Petrobians*, upon the point, then in controversy, about ^f *Prayers*

odem *Hebraica Canone* habuerunt; sequitur, quia nullo eorum *Librorum* excepto, OMNES PARI MODO suscipi debuerunt. Sed non solum CHRISTIANIS, sed & ipsi JUDAÏCIS literis attestantibus Omnes juxta SUPRA-SCRIPTVM ORDINEM Libri à Libro Job usque ad Hunc *Librum Esther*, et scilicet non exclusi, sed additi, paris auctoritatis sunt, &c. d Ibid. Restant post hos AVTHENTICOS S. Scr. Libros, SEX non revicendi Libri Sap. Ecclesiastici, Tob. Jad, & uterque Maccab. Liber: qui etsi ad SVBLIMEM ILLAM PRÆCEDENTIUM DIGNITATEM pervenire non possunt propter laudabilem tamen & pernecessariam doctrinam ab Ecclesia suscipi meruerunt. Super quibus vobis commendandis me laborare opus non est. Nam si Ecclesia alicujus precii apud vos est, ejus auctoritate aliquid, saltem PARVM QUID, à vobis suscipiendum est. e Ibid: Succedat tamen Sacrorum Libroris auctoritas, & idem CANONIS DIVINI, quam ALIORVM VOLVMINVM EICOHERENTIVM, & ab Ecclesia traditorum clarissimus sonus. f Ibid. Quas heretici quidam, & Catholicis nostri temporis negant, (viz. preces) pro Mortuis.

e Idem In Epistola contra Petrobianos. Famã vulgatum est, vos Majestati V. & N. T. quã jam ab antiquo totum orbem subdidit, detrabere. — Quidam vos TOTVM DIVINVM CANONEM abieçisse affirmant. Alii QVÆDAM ex IPSO vos suscepisse contendunt. Nolo vos culpare de incertis, quia fallaci rumorum monstro non facile assensum præbere debet; sed necessarius TOTVM CANONEM qui ab ECCLESIA suscipitur, vos suscipere debere, certis Auctoritatibus probabo. Deinde enumeratis singulis, Vhimus (inquit) in Hagiographis, hoc est, Sancta Scriptura Libris, sequitur Liber ESTHER, cui Auctoritates aliorum Hagiographorum auctoritatem confert. Si enim illi ab Hebraica veritate originem trahentes hunc socium, & paris auctoritatis in e-

g In Bulla professio-
nis fidei.

h Scil. 4.

Anno Dom.

1140.

i Trichem. in Chr.
Hufuagiensi.

k Artic. Parifien.
contra Joh. de Mon-
tefono.

l Serat. in Tobiam,
Proleg. 5. & in Mac-
cab. prolog. 3.

m Hugo de Sancto
Vict. Tom. 1. de Scrip-
turis, & Scripturis
Sacris, c. 6. Tom. 2.
Exceptionum priorum
lib. 2. c. 9. Tom. 3. E-
ruditionis didascalica,
lib. 4. c. 2. Item, E-
rud. Theolog. in spec.
Ecclesia, cap. 8. Item,
Prologo in Libr. de
Sacram. cap. 7.

n Hugo de S. vict. de
Scripturis & Scrip-
tor. Sacris, cap. 6 Om-
ni Divina Scriptura
in duob. Testamentis continetur, veteri videlicet & novo. V. I. continet Legem, Prophetas, & Hagio-
grapha. Enumeratis Libris singulis, concludit, OMNES ergo sunt Numero XXII. o Ibid. Sunt pra-
terea alii quidam Libri, ut Sapientia Salomonis, Liber Iesu filii Sirach, & Judith, & Tobias, & Libri
Maccabaeorum, qui leguntur quidem, SED NON SCRIBUNTUR IN CANONE.

For the dead : Which he would never have done, but that he knew full well, the Church in his time held none of those Books to be Canonical Scripture. But & Pope Pius the fourth, and his New Workmen in the Church at ^h Trent have broken down this Partition wall between the Divine and the Ecclesiastical Canon, which all Ages kept up, before them.

CXXIII. HUGO de S. VICTORE, a Canon Regular, and a Saxon by Nation, was about this time Abbot of S. Victor's at Paris; whose knowledge in the Scriptures hath ⁱ been held equal to S. Augustine, and his Authority ^k at the Sorbon set above Thomas Aquinas himself. It is confess'd by ^l Serarius the Jesuite, that this Abbot was altogether of our minde in setting forth the Canon of Scripture. For in divers places of his Works he doth formally and amply maintain, that there are no more Books of the Old Testament, then we now receive (as He and the Church in his time did) for Divine and Canonical. ^m Five several times, he setteth down the Catalogue of them all; whereof it will be sufficient here to consider Two. In his ⁿ Book of Sacred Writers, having first begun to say, "That all Divine Scripture is contain'd in Two Testaments, the First whereof comprehendeth the 5 Law of Moses, the 8. Prophets, and the 9. Hagiographa, he enumerateth them every one in order, as S. Jerome doth in his Prologue; "concluding, that they make "altogether XXII in Number. Whereunto he ^o subjoyneth those others of wisdom, Ecclesiasticus, Tobit, Judith and the Maccabees with this note upon them, "That though they be Read and used in the Church, "yet they are not written in the Canon: computing

a them

• a them among the Writings of S. Ambrose, S. Augustine, and other Fathers of the Christian Church; which were otherwhiles publicly read in Assemblies, as well as they. In the same Book ^b he calleth them (as we usually do now) *Apocryphal writings*; and in another, ^c such as have no Canonical Authority.

ut diximus, quidam Librisunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Salom. & ceteri. ^b Ibid. cap. 12. Apocryphi sunt. ^c Erud. in Spec. Eccl. cap. 8. Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non firmitur, ut Liber Tobia, Judith, &c.

CXXIV. Contemporary to him was RICHARDUS de S. VICTORE, a Scottish-man, and a Canon Regular in the same Abby of S. Victors at Paris, where he was sometimes likewise the Prior among them; Many learned and excellent writings of his are extant, and among the rest his *Collections*, or ^d Four Books of *Excerptions*, wherein he followeth his fellow HUGO for ^e the Number of the Canonical Books of Scripture in all things, adding with him, that the others of *wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees* had not the Authority of the Canon, though they were privileged to be Read in the Church. Which is the same thing that we say still in our *Articles of Religion*. S. BERNARD giveth us no particular Catalogue of the Scriptures in all his Works: but he lived in great amity and unity with these Three last Authors, and we may justly presume, that neither He, nor any Doctor of the Church in his time was of other minde.

CXXV. Among the Greeks in this Age lived PHILIP the SOLITARIE, whose Rules of Christian life we have in the *Colen-Bibliothèque* of the Ancient writers, published and translated by Pontanus, together with the Notes that Michael Psellus, Phialise, and Greiser made upon that Treatise. ^a Wherein he re-

docefalli, purgati, & Spiritu corroboreti Sermones Divinos ediderunt, & Libros ea composuerunt, XXVII N. T. & reliquos V. T.

^a Ibid. S. Patrum Scripta, id est, Hieronymus, Augustinus, Ambrosius, Gregorius, Origenes, Beda, & aliorum Doctorum, in Textu Divinarum Scripturarum non continentur, quemadmodum in V. T.

Anno Dom.

1145.

^d Qui illi ab omnibus attribuantur, præter unum Bellarm. lib. de Scriptur. ubi absque causa probabili de Anthore ambigit.

^e Rich. de S. vict. Excerpt. l. 2. c. 9. Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, Hi sunt Sapient. Ecclus. Tob. Jud. & Libri Maccab.

Anno Dom.

1145.

^a Philip. Sol. Dioptrae sive Regulae, l. 4. c. 19. Ita per gratiam Omnes numero Scagula-

duceth.

^a Suprà, num 102.
in Antioch.

^b Gref. def. l. i. c. 18.
^c Ja. Pontanus pref.
ad Lector. Magnopere
vellem Phialitum il-
lum in ista emendatio-
ne accuratius egisse.

Anno Dom.

1150.

d Trithemius in Lib.
de Scriptor.

e Antonin. Sum. hi-
stor. Tit. 16. c. 6. A
quibusdam predicatur
in populis, quod bi
Tres solennes Viri fue-
runt Germani fratres
ex adulterio nati. Quo-
rum Mater cum in ex-
tremis admoneretur, ut
in confessione criminum,
que perpetrasset, hoc
fateretur, respondisse
dicitur, Adulteriū quidē
grave peccatū esse,
sed tamen quoniam vi-
deris, Tres suos filios
tam magna esse Lumi-
na Ecclesiæ, se punire
non posse.

f Anton. ib. Sed hoc
non reperitur Authen-
ticū. Imò non fuerunt
contemporanei, nisi vli-
cini tempore. GRATI-
ANUS enim fuit ante
ALIOS DUOS.

duceth the *Books* of the *Old* and *New Testament* to the Number of *Sixty*. From which number taking XXVII belonging to the *New Testament* (for so many there are,) the Remainder will be but XXXIII for the *Old*. And out of that Number as we made the Accompt clear ^a before) must our *Apocryphal Books* necessarily be excluded. For the Cavil of ^b Grefser against that Accompt, is grounded upon nothing else, but the negligence of the *Printers*, or the false Copie that *Phialite* and ^c *Pontanus* followed, when they change *one Number* into *another*, and divide *Sixty* into XLVI of the *Old Testament*, and XXVII of the *New*; which is XIII more then the whole will contain.

CXXVI. This was the Age, wherein lived GRATIAN, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and PETER LOMBARD, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of many *Sentences* that he found dispersed in the *Fathers*, was stiled the *Master of the Sentences*;) and PETER surnamed COMESTOR, (a Priest of the Church of *Troyes* in *Champagne*;) so called, because he was ^d held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was ^e a Report spread about the World, That these *Three Men* were all the *Sons* of *one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her fault, because she had been the *Mother* of such excellent and admired persons, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* for her sin. Yet all this was a ^f devised and a flying Tale, having no certainty or Truth in it. For they were so far from being *Brothers*, that they were of several Nations, and hardly Contemporaries, the

one

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholasticall History*. Where in his † Preface upon *Josuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as *S. Hierome* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any other *Canon*, which differ'd from the *Hebrew*.^a In the first order be the *Five Books* of *Moses*; in the second, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to himself and the *Christians*, for whose use and benefit alone he wrote this his *Scholasticall History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own sense, as in the sense of the *Old Church*, That after the *V Books* of the *Law*, and *VIII* of the *Prophets*, there *Remain* but *IX* more for the *first Testament*. Among which the *VI* debated *Bookes* can have no room. Otherwhere, when he cometh to speak in particular of the *Book* of *Tobit*, he saith expressly, ^b That it is in no order of the *Canon*: and of *Judith*, That *S. Jerome*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a ^c *fault in the writer*, to say, they placed it among the *Hagiographa*. Besides all this, he is bold to call the *Story* of *Bel*, and the *Dragon*, a ^d *Fable*, and to say, That in the *History* of *Susanna*, all is not so true as it should be; which certainly he would never have said of any *Canonical Part* of *Scripture*.

CXXVIII. There is a certain *Scholiast*, that maketh

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Anno-

Anno Dom.

1170.

† Petr. Comestor. præf. in hist. Josue, Hebræi distinguunt V. T. in Tres ordines. Primum vocant Legem, Secundum Prophetas, et Tertium Hagiographa.

a Ibid. In Lege V. Libr. Moysi. In Prophetis VIII. In Hagiographis IX Libr. V. T. qui SUPERSUNT.

b Idem, præf. in hist. Tobie. De Nullo Ordine est.

c Vide suprà, num. 73. ubi citatur Glossa Ord. & in eâ P. Comestor. p. 142.

d P. Comestor præf. in Dan. & cap. 13. Item apud Perer, lb.

Annotations and Additions to this Scholastical History of Comestor. And being somewhat troubled at what was there said concerning the *Number* of the *Hagiographa*, that they were but *Nine*, and that no mention at all is made of the *debated Books* that were afterwards *annexed*, and admitted to be *Read in the Church*, he setteth this ^b *Note upon Comestors Preface*, "That indeed the *Books of Wisdom, Ecclesiasticus, Judith, Tobit, Psalter, and the Maccabees*, be all *Apocryphal*, "because the *Author* of them is not known, (that is to say, ^c whether they were indited by the *Spirit of God*, or of *Men only*;) "but for as much as there is no "doubt made of their *Verity*, the *Church hath received them*. Where he doth not say, that the *Church* hath altered the *Nature and Condition* of them, so, as to make them *Canonical Books of Scripture*, which were *dubious and Apocryphal* before, but that it hath received them only as *Books to be read for instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories*, and Occurrences, not for *grounding of any Articles of Faith* upon them. For otherwise, the *Pastor of Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former ^d *Ages* the *Church*, in some other places, permitted to be *publickly read* to the people, would augment the number of the *New Canonical Books*, beyond the *Accompt* of the *Masters at Trent* themselves.

^b Addit. ad P. Comestor. pref. in Iosiam. Sapientia, Ecclesiasticus, Judith, Tobit, Psalter, Maccab. APOCRYPHA sunt, quia AUCTOR eorum ignoratur. Sed quid de veritate eorum non dubitatur, ab Ecclesia recipiuntur.
^c Glos. ordinat. in Prolog. Inter quos tantum distat, quantum inter CERTUM et DUBIUM. Nam CANONICI sunt confessi SP. S. distant; NON-CANONICI autem sive APOCRYPHI nisi ut quod tempore, quibus sive AUCTORIBUS fuit editi.

Item, Toftat. pref. in Matth. q. 3. De AUCTORIBUS enim bonum non constat Ecclesia, an SPIRITUS S. distante scripserint. d. Vide supra, Num. 60.

Ani. Dom.

1174.

CXXIX. In *Comestor's* time lived *JOHN BETH*, a *Doctor of Divinitie* in the *Schools at Paris*; who, in his *Book of Divine Offices*, declaring in particular what *Lessons* were then *read in the Church*, according to the *Several Seasons* of the *year*, after the *Three Books of Solomon*, he nameth the *Other*.

Other Two ^a of Wisdom, and the Son of Sirach; and he noteth them to be *Apocryphal*. But when he declareth in general, what Books are contained in the Bible, he ^b putteth *Tobit* and the *Maccabees*, together with *Philo* and *Ecclesiasticus*, into the *Apocryphal Number*: and saith plainly, that though the Church alloweth them, (that is, to be Read,) yet she receiveth them not, (that is; among the Canonical Scriptures,) where, if *Lauriman's* Copie, (which he followed in setting out *Beleth*) had been good, as he ^c complains that it was in many places very bad, we might have had the Book of *Judith* added to them, and left out among the *Hagiographa* before. For it is manifest, that in all this Chapter *Beleth* intended to follow *S. Jerome*, whose Catalogue of Scriptures was then only received in the Church for *Authentick* and *Certain*.

uno volumine XII Prophetæ minores. NOVEN, quæ deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirum Psalm. Job, Tres Libri Salomonis, Paralip. Judith (tursus victimum Scriptoris) & Dan. Quatuor tandem APOCRYPHA, Tob. Maccab. Philo, & Jusu Sirach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT EBCLIESIA, tamen eos approbat, quia argumentum fidei habeant Librorum Salomonis, etiam si eorum Auctores pro certa ac verè non sciat. Alios duos credimus EZRAM composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti restituit, cum à Babylonis esset combusta. c Corn. Lauriman. in præf. ad pium Lectorem Codex MS. in ætatis ac pressis characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo, ut sepe numerò, si quam sententiam elicere voluissem, debuerim profecto divinare.

CXXX. Among others, that were famous in this Age, we have *JOHN* of *SALISBURY*, born and brought up there in the Church of England, but afterwards made Bishop of *Chartres* in France; a man as ^a highly honor'd for his learning as any in his time; who in one of his ^b *Epistles* handling this matter at large, professeth to follow "*S. Jerome* herein before

a Joh. Beleth. div. offic. cap. 62. a Calendis igitur Augusti usque ad Septembrem leguntur Tres Libri Salomonis, et DVO Sapientia, QVISVNT APOCRYPHI.

b Idem. c. 60. Sunt autem XXII volumina V. T. V Libri Moysi; sunt præterea qui hoc passio enumerantur, Jos. Judic. cujus extrema pericope pars est Libri Ruth (vitiolum est hic Scriptoris, nam debuit dicere, cujus extrema pars est Liber Ruth.) Sam. Reg. Isaias, Jerem. Ezech. (Dan.) et suis

An. Dom.

1180.

a Baron. ad Ann. 1181. Sect. 146.

b Joh. Sarisbur. Ep. 172. Quid ergo de NUMERO Librorum Diversas & multipli-

ces lego Patrum Sententias, Catholica Ecclesia Doctorem Hieronymum sequens, quem in constituendo literarum fundamento probatissimum habeo, sicut constat esse XXII literas Hebræorum, sic XXII Libros V. T. tribus distinctos ordinibus INDUBITANTER CREDO. Et sic colliguntur in summa XXII Libri V. T. licet nonnulli Librum Ruth, & Lament. Jerem. in Hagiographorum numero recensent, ut in XXIIII Summa omnium dilatetur. c Ibid. Liber verb Sapientia, & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem asserit, NON reputantur in CANONE, sed neque Maccabæorum Liber, qui in Duo volumina conditur, quorum primus Hebræorum redolet eloquentiam, alter Græcæ, quod stilus ipse convincit.

Y 2

"all

“all others, and undoubtedly to believe, that there are
 “but *XXII* Books in the Canon of the Old Testament.
 “All which having named in order according to
 “their *Several Classes*, he concludeth, that neither the
 “Book of *wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor
 “*Tobit*, nor the *Pastor*, nor either of the *Maccabees*,
 “are to be reputed *Canonical*. Which is a cleer
Testimonie for us, without any *Contradiction* to be made
 against it.

An. Dom.

1190.

a Petri Abbat. Cel-
 lensis lib. de Pani-
 bus, cap. 2. Hic enim
 numerus (XXIII)
 san filiorum Jacob,
 quàm Apostolorum Christi duodegenarium numerum duplicatum significat. Sub hoc etiam numero Libri con-
 tinentur V. T. plenarie igitur instructio animatum prælibatur ex hoc numero Librorum.

CXXXI. In this Bishoprick at *Chartres*, *PETER*
 the Abbot of *La CELLE* at *Troyes*, was *John of Salis-
 bury's* Successor. And as he followed him in his of-
 fice, so did he in his *Doctrine*, concerning our pre-
 sent *Question*. For ^a in a *Treatise* that he wrote of
 the *XXIIII* *Loaves* and the *Tabernacle*, making divers
 allusions to that *Number*, his last is, that *So many are*
 the *Books* of the *First Testament*.

An. Dom.

1192.

b Theod. Balf. in
 in Conc. Carthag.
 Can. 27. Quoniam Li-
 bros legi in Ecclesia
 oportet, quare S. A-
 post. Can. LX. &
 LXXXV. Laodicea, Synod. Can. LX. S. Greg. Theologi ea quæ Metro scripsit, & S. Athanasii Canonica,
 & S. Amphilechii.

CXXXII. *THEODORE BALSAMON*, the
Patriarch of *Antioch*, in his ^b *Commentaries* upon the
Councell of *Carthage*, referreth, for the *Number* of
Canonical Books, (as *Zonaras* did before) to the
Apostolical Canons, the *Council* of *Laodicea*, and the
Epistles of *Athanasius*, *Nazianzen*, and *Amphilochius*,
 who reckon no more then we doe. And here an *End*
 of this *Century*.

CHAP.

CHAP. XIV.

The Testimonies of the Ecclesiasticall Writers in the Thirteenth Century.

CXXXIII. **W**E are now come to the *Age*, wherein the *Mendicant Friars*, and the *Doctors*, that we usually term the *Schoolmen*, began first to set up in the World. Whose chief work was to studie, and to write Commentaries upon the *Master of the Sentences*. But because *He*, in all his *Four Books*, doth not any where propose a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occasion to treat of that particular *Question*, for the most part they all passe it over in silence, & take no notice of it. Yet nevertheless *divers* there be among them, that have *Glossed*, and *Commented* upon the *Scriptures* themselves, some upon the whole *Bible* together, and some upon *several parts* of it.

An. Dom.
1200.

CXXXIV. The *First Authors* of the ORDINARY GLOSSE upon the BIBLE, although it be not so well and certainly known, what particular persons they were; (for ^a *Antoninus* the Archbishop of *Florence*, and ^b *Gaguinus* the General of his Order in *France*, make *Alcuin*, our own Countryman, to be the first beginner of it; but ^c *Trithemius* and ^d *Sixtus* of *Siena* give that honour to *Strabus*, (both whom we produced as our *Witnesses* before;) yet this is certain, that whoever began it, others had by ^e this time much augmented it, and that it was now with a general Consent and Applause of all the *Pastors* and *Doctors* in the *Western Churches*, received, as a *Work* of special use

^a Part. 2. Tit. 4. c. 15
^b Hist. de Orig. &
Reg. Franc. lib. 4.
cap. 1.
^c De Script. Eccl.
^d Bibl. lib. 4.

An. Dom.
1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing of Apocryphal Scriptures*, is one) were not yet become the *Doctrines of the Church*, as the New-Council at *Trent* hath since ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein ^a First, the *Composers*, and *Defensors* of the *Trent-Canon*, are branded (before-hand) with *Ignorance*, and a worse matter, for holding *all the Books*, that are contained and put into one *Volume of Scriptures*, together, to be of a like and *equal Veneration*, or that they ought so to be received in the *Church*. Secondly, ^b The *Canonical Books* are there distinguished from those which be not *Canonical*, and as ^c great a difference made between these *Two*, as between that which is *Certain*, and that which is *Doubtful*; For the *Canonical* were *written by the Inspiration of the Holy Ghost*, but who were the *Authors* of the other, or at *what time* they were written no man can tell. Thirdly, we are there inform'd, ^d That the *Church* permitteth the reading of the *Apocryphal Books*, only for devotion and instruction of manners; but not for any *Authority* that they have to conclude *Controversies* in matters of Faith. Fourthly, That ^e there be *but XXII. Canonical Books* of the *Old Testament*; and what Books soever there be besides, that they ought to be put among the *Apocrypha*. This was the judgement of all lear-

^a Gloss. Ord. Præf. de Libris Bibl. Canonicis & Non-Canonicis. Quid sunt multi, qui, ex eo quod non multam operam dant Sacra Scriptura, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE (que sunt verba Conc. Trid. Sess. 4.) esse Reverendos atq; adorandos, NESCIENTES distinguere inter LIBROS CANONICOS & NON-CANONICOS, quos Hebraei inter APOCRYPHA computant; unde sept. coram doctis RIDICULI videntur, &c.

^b Ibid. Inter quas tantum distat quantum inter CERTUM, & DUBIUM. Nam CANONICI sunt confecti

SPIRITU SANCTO DICTANTE; NON-CANONICI autem, sive APOCRYPHI, nescitur, quo tempore, quibusve Authoribus sint editi. ^c Ibid. Ecclesia eos legi, & permitti, ut ad devotionem, & ad morum informationem a fidelibus legantur; eorum tamen auctoritas ad probandum ea, que veniunt in dubium aut in contempnionem, & ad confirmandum Ecclesiasticarum Dogmatum auctoritatem, non reputatur idonea. ^d Ibid. Sunt igitur Libri Canonici V. T. XXII. Quicquid autem extra hoc est, (de V. T. loquor) ut dicit Hieronymus, inter APOCRYPHA est ponendum, &c. ^e

ned

ned Men, and the Common Belief of the Church, in those dayes; wherein if any particular or private persons were of another minde, they are here condemn'd of ignorance, and want of knowledge in the Scriptures.

CXXXVI. Which judgement is not only here declar'd, and propos'd by the Authors of this ordinary Glosse themselves; but confirm'd likewise by the Testimonies of the Ancient Fathers; among whom, though the chiefeft attestations which they bring, are out of Origen, S. Jerome, and Ruffin, yet they take notice of S. Augustine also, and of his distinction between those Apocryphal or Ecclesiastical Books, that are of greater Authority, (which therefore he putteth into his larger Catalogue) and those that are of a * lesser accompt, (which therefore he leaveth out;) But whatsoever S. Augustine had said, the common consent of the Church now was, to acknowledge no more Books for Canonical Scripture, then those that Ruffin, and S. Jerome, had received from their Ancestors, and recorded to Posterity. In which regard, when they come to the several Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, they prefix this Title to them all, b "Here beginneth the Book of Tobit, which is not in the Canon. Here beginneth the Book of Judith, which is not in the Canon. Here beginneth the Book of Wisdom, which is not in the Canon. The Book of Ecclesiasticus; The First, and the Second Book of the Maccabees; which are not of the Canon. Which is to write this distinction, that we now maintain, with a Pen of Iron; that it might never be forgotten.

CXXXVII. And to this purpose, before all their Bibles, and all their Glosses, or Commentaries upon the Bible, they were wont then, (as most an end the custome is to do still,) to set S. Jeromes a Epistle to Paulinus concerning all the Books of Scripture; which is

a. ma.

* Baruch, and the 3 and 4 of Esdras.

b Glosa Ordinaria. Incipit Liber Tobie, qui non est in Canone.

Incipit Liber Judith, qui non est in Canone.

Incipit Liber Sapientie, qui non est in Canone.

Incipit Liber Ecclesiastici, qui non est in Canone.

Incipit primus Liber Maccabaeorum, qui non est in Canone.

Incipit secundus Liber Maccabaeorum, qui non est in Canone.

a Hoc Titulo, Epistola Hieronymi ad Paulinum Presbyterum de OMNIBUS SCRIPTURAE LIBRIS.

b Vide num. 87.

c Num. 86.

d Num. 83.

e Toftat. in P. cap. Marthi. ad ver. 12. Re-
seq. Magis credendum
est Hieronymo, quam
Augustino, maxime ubi
agitur de V. T. & de
Hiftoriis; Nam in hoc
ipfo excessit Omnes
Doctores Ecclesiæ.

* Anno 1634.
f Idem, defensorii
parte 2. cap. 23. Tres
Gradus Librorum V.
T. distinguuntur à B.
Hieronymo in Prologo
Galatæ. Ista distin-
ctio facta est ab EC-
CLESIA UNIVER-
SALI, qua CON-
CORDITER tenet il-
lam distinctionem fa-
ctam à B. Hieronymo.
Nam illa tenebatur à
Judeis fidelibus ante
Christum, & fuit
POSTEA CONTI-
NUATA in ECCLE-
SIA.

a manifest argument, that they intended to give every Reader warning, and direction, at the beginning, not to confound the *Apocryphall* and the *Canonicall Scriptures* together, or to receive and read them all with one and the same veneration, as the Pope and his Council hath lately commanded the World to do. And therefore ^b *Becanus* the Jesuite leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent-Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in this Age the Church knew no such Tradition, nor in any Age between, which was not much lesse then a Thousand years together. Of ^c *Gelasius* we have said enough already, and of Pope ^d *Innocents* pretended Decree before him. If there had been any such Authority in those *Papal Constitutions*, as is now given to them, why were not the *Rescripts* of *Innocent* and *Gelasius* set before all the Bibles ever since, rather then the *Epistle* of *S. Jerome* to *Paulinus*? But since their times, it hath been the constant Practice of the *Latin Church*, to prefer *S. Jerome* not only before them, but before *S. Austin*, and the Council of *Carthage* and all; for ^e herein he excelled all the Doctors of the Church besides. *F. Leander* of *S. Martins* in *Doway* (who was Mr. Jones sometimes a Student of *S. Johns Colledge* in *Oxford*;) in his Preface before the * last Edition of the *Ordinary Glosses*, and *Lyra's Commentaries* upon the Bible, at *Antwerp*, confesseth, "That by the Consent of Times, and the common judgement of the Church, *S. Jeromes Prologue* hath been usually affix'd to the Scriptures, and that upon most weighty or important Reasons. What those Reasons were he explaineth not; but a ^f better Man then he hath done it before him, who avoweth *S. Jeromes* distinction between the *Canonicall* and *Apocryphal Books* of the *Old Testament*, to have been made "and continued by the *Universal Church*, both before
"Christ

"*Christs coming, and ever after, What the same F. Leander therefore addeth in his Commentary upon S. Jeromes Prologue, a " That at the time when he wrote it, (that, and his other Prologues) he had not yet been acquainted with the judgement and Decree of the Church, which Pope Innocent not long after set forth in his Epistle to Exuperius, as he was thereunto moved both by the Synodical Epistle of the African Council, and by Letters from Exuperius himself; In which Decree, the Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, are Canoniz'd; And, that there is no doubt, but S. Jerome would have admitted the Authority of this Decree if he had known it: All this is nothing else, but so much said to little purpose, or rather to none at all.*

divers yeers after Innocent was dead, and not to Innocent himself,) tunc etiam ipse Exuperius ad eum missa Littera. In eo autem decreto Pontifex Sapiens, Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canonis annumerandos esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.

CXXXVIII. HUGO CARDINALIS was a Dominican, or one of the Friars Preachers, and the ^a First of that Order, that ascended the Chayre, and became a Doctor of Divinity; the first Friar ^b that was made a Cardinal; and the first Man, ^c that (with the help of five hundred Friars more) gathered together the Concordances of the Bible, which have been since his time, by the industry of divers men, very much augmented. In the Commentaries, that he wrote upon all the Scriptures, (which were then universally received, and applauded,) we finde him still preserving and keeping up the Common distinction between the Canonical and Ecclesiastical Books; for otherwhiles he sayes, ^d That Ecclesiasticus, Wisdom, Judith, Tobit, and the Maccabees are Apocryphal; sometimes, that they are dubious; sometimes, ^e that they are Not

Machabæorum Libri, Judith, atque Tobias. Hi, quia sunt dubii, sub CANONE non NUMERANTUR. Sed quia vera canunt, ECCLESIA suscipit illos. e Idem, in Prol. Tobie.

Z

"Canonical,

a F. Leand. in Commenciar. suo ad Prol. Galeat. Sanctus Doctor quum Prologos istos in Sacras Scripturas à se convexas scriberet, Non dum judicium & decretum Ecclesie legerat, quod aliquando post ab Innocentio Papa primo in Epistola ad Exuperium prodierat; quem Pontificem ad Canonem consignandum movit tum Africana Ecclesia Synodalis Epistola. (But if the African Synode wrote any Epistle, it was to Boniface (vide no. ...)

An. Dom.

1244.

a Henr. Gandav. de Scriptor. c. 40.
b Platina, & Onufr. in Innocent. 4.
c Antonin. Sum. hist. tit. 19. cap. 5. Mariana de Reb. Hisp. lib. 13. cap. 2. Bibliorum Concordantias, infinitum pend opus, primus excogitavit & 500 Monachorum ope adjunctus perfecit.

d Hugo Card. Prol. in Josuam. Restant Apocrypha, Jesus, Sapientia, Psalter; Et

NUMERANTUR.

b Idem, in Prol. Galeat. Non ad probationem fidei, sed ad morum instructionem. Defendit enim S. Scripturam contra illos qui inducunt APOCRYPHA pro VERIS.

c Idem, Prol. in Jof. Lex vetus his Libris PERFECTE TOTA tenetur.

An. Dom.

1270.

d Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. Dicit ergo primò, quod quibusdam Doctorum, qui Sanctos Sermones tractaverunt, licet CANONICAS SCRIPTURAS non concedent, usum est, quòd nomen Amoris conveniens est rebus divinis, quòd totum dilectionis. Unde Ignatius Martyr dicit, Meus Amor, id est, Christus in quo totus meus Amor est, Crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator salutis sum pulchritudinis ejus. Sap. 8. 2. Ex quo patet, quòd Liber Sapientia, nondum habebatur inter Canonicas Scripturas.

e Thom. in Dan. c. 13. Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susanna. Hic. Et Belus ac Draconis Fabula. f Idem, Sum. Par. 1. q. 89. art. 8. ad 2. Vel illa apparitio fuit procurata per Demones, SI TAMEN ECCLESIASTICI AUTORITAS NON RECIPIATUR propter hoc, quòd inter CANONICAS SCRIPTURAS apud Hebræos non habetur. g Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? Nam quòd D. Thomas in eam Sententiam advocatur, id FERENDUM NULLO MODO est. Ut ex 1. Parte. q. 1. art. 3. colligere licet, Et ex Commentariis in 4. cap. de divinis Nominibus. Sed in illa quæst. 89. nihil de suo dixit, quin ad verbum retulit Augustinus. Objecerat sibi Canus (cap. 10.) quòd nec D. Thomas de Ecclesiastico certus est.

“Canonical; and otherwhiles, b that they are not
“received by the Church for proving any matters of Faith,
“but for information of Manners. And for the Canonical Books themselves, he altogether followeth S. Jerome, Cornestor, and the Glosses, accompting them in the same Order, that they did, and making c the Old Testament perfect by them.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the chiefest Doctor among all the Schoolmen, was likewise one of the Preaching Friars, that made a difference between these Two sorts of Books, and kept up S. Jeromes Doctrine, which was then generally received in the Church. For d in his Commentaries upon Dionysius, reckoning Philo to be the Author of the Book of Wisdom (whether truly or no, it skills not,) he putteth that Book into the same rank and order with the writings of Ignatius and other Ecclesiastical Persons, “that have left Sacred Treatises, though no Canonical Scriptures, behinde them; and thereupon conclude, that the Book of Wisdom was not yet held to be a “part of the Canon. Again, e he termeth the story of Bel and the Dragon a Fable; and of Ecclesiasticus, (when f he cometh to answer those words, “where Samuel “is said to appear, and to prophesie after his death,) he speaks so faintly, that no man can judge by his Exception, he held and believed it, to be of any Divine or Canonical Authority. All which, though Canus will “by g no means endure to be said of Aquinas, yet he

knows

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of *Aquinas's Sum* ("where the Book of *Wisdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other *Ecclesiastical* writings) we have answered ^a before. Then that which he brings out of the *Commentaries* upon *Dionysius*, is altogether ^b against him. And that which he pretends to be brought out of *S. Austin*, (though *Aquinas* maketh no mention of *S. Austin*) will be no lesse against him, then if *Aquinas* had said it himself, as it is most manifest he did. But there is a ^c greater Man then *Melchior Canus*, that hath long since given us *Thomas of Aquin's* Testimony, out of his 2^a 2^a, (where peradventure this passage is not now to be seen, —for clipping of such coyn hath been lately concluded to be lawfull,— but *Antoninus* in his time saw it, and read it there,) "that these debated Books had no such authority as the other Sacred Scriptures had, whereby any man might effectually argue, or firmly prove any matter of Faith from them. Besides, there was a great *Thomist*, ^d who maintained it against *Catharin*, that there was nothing more clear, then that *Thomas Aquinas* was of this minde; and for proof thereof he sends him to the place before cited. However therefore *Canus*, and *Catharin* were pleased to take it, it was the judgement of other Learned and unbiass'd Men, that this great Schoolman herein differ'd not from the Doctors of his own Age.

^a Num."

^b Suprà. hoc ipso Num.

^c Sanctus Antoninus (for he was also Canoniz'd a Saint, as well as *Aquinas*) Part. 3. Tit. 18. ca. 6. Sect. Secundo & Tertio. & 19. c. 5. in Summa Majori. Idem etiam dicit *Thomas* 2^a. 2^a. c. 9. Nicol. de Lyra super *Tobiam*, scilicet, quod isti Libri non sunt tante Authoritatis, ut ex dictis eorum posset efficaciter argui contra in his qua sunt FIDEI, sicut ex ALLIS LIBRIS SCRIPTURÆ SACRÆ. Unde fortè habent auctoritatem talem qualem habent DICTA SANCTORUM approbatorum in Ecclesia. ^d *Catharin*. Annot. in Cajet. p. 54. impres. Paris 1535. Scribis enim. Vis idem quoque tibi ostendam ex *S. Thoma*, Aliquos scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt CANONICI, neque idonei ad probandam FIDEM, quibus frequenter utitur in divinis cultu? sed ut magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam tu manifesto mendacio dixisti esse Canonicum Secundum Sententiam *Thoma*. Vide *S. Thomam*, 1. parte, q. 89. art. ult. ad 2. ubi dicit, &c. Quid CLARIUS DICERE POTUIT?

Anno Dom.

1275.

* Anon. Sum. Hist. Tit. 18. cap. 6. initio. Primus Glossator Decreti fuit Hugo seu Hugutio; Secundus qui glossavit fuit Johannes Teutonicus; Et ista est Glossa Communis cum Textu.

a Krantz. Sixon. lib. 8. cap. 27. Johannes Semeca Teutonicus, insignis Juris Doctor, qui Primus usus est Glossare decretum, quod ante Eum Nemo, et post Eum Nullus excellentius fecit.

b Greg. XIII. Prefat. in Decret. Gr. Veteres Glossarum Authores, viri Pii et Catholicissimi fuerunt.

c Censores Cardinal. praemonit. ad Lector. Quod ad Glossas pertinet, ille Pios et Catholicos Authores habuerunt.

d Glossa in C. Canones, dist. 16. Sapientia, Liber Ecclesiastici, Judith, Tobia, et Maccab. dicuntur APOCRYPHI; Et tamen leguntur, sed foris non GENERALITER. e Ibid. ad Marg. edit. Paris. 1510. Biblia habet aliquos Libros APOCRYPHOS. f Driedo. de dogm. Eccl. l. 1. c. 4. ad 9. diffinit. Nec admitenda est Glossa Juris Canonici, quando dicit, Hos libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicuntur, qui Sacri sunt et Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Auctor Judicum cognoscitur, quem alii Samuelem, alii Ezechielem, alii Ezram esse volunt. g Andrada. Defens. Fid. Trid. lib. 3. Similia habet cum Driedone.

CXL. At this time, after Gratian had set forth his Decree, the Canonists that made their GLOSSES upon it, were in great accompt; and next the Ordinary Gloss upon the Bible, no Books were more esteemed then theirs. The First (or the * Second at least,) that Gloss'd the Canon Law, was JOHN SEMECA, commonly called TEUTONICUS, being a German, and the Provost of Halberstade there, in the Duke of Brunswicks Countrey. But Alb. Krantzius a gives him the honour, of writing his Gloss upon the Decree, before all others; and sayes, that None did it better a him. Howsoever this Testimony he hath both from b the Pope, and from his c Cardinals, that he was a Pious and a Catholick Writer. In this Writer then upon the Canon Law, d "the Books of Wisdom, e Ecclesiasticus, Judith, Tobit, and the Maccabees are e said plainly to be Apocryphal, though they be permitted to be Read, adding, that the very Reading of e them, was, peradventure, not so generally neither, e received, and used in all Churches. Whereupon they were wont before Luthers time, and the time of the Trent-Council to print it in the e Margin of this Canon-Gloss, "that the Bible had some Apocryphall e Books in it. Neither will the Exceptions of f Driedo, and g Andradius serve their turn, when they say, "that the Gloss, by the reason which it here gives for e excluding these Books from the Canon of Scripture, "may as well exclude the Books of Job and the e Judges, because it is not certainly known who was the e Author of them. For the Gloss intended not only

to apply that * *uncertainty* to the simple and bare Names of the Authors, but to their condition and quality; because the Church was not certain, whether they that wrote these later and controverted Books, had the inspiration of Gods Spirit to guide them, as we are sure the Writers of the Canonical Bookes of Scripture had, who ever they were that penn'd them. For thus are we taught to understand them, both by d the Ordinary Glosses before, and by e other Doctors of the Church hereafter.

CXLI. Little reason is there in this Exception, that Driedo and Andradius took against Semeca; but the reason that the Gregorian and Cardinal Censurers of his Glosses, have given against him, is much worse. For they have nothing else to say, a but that the Council of Trent hath decreed to make these Books, Canonical, which he and the Consent of the Church in his time accompted to be Apocryphal. Of the Council at Trent we shall say enough when we come in order to it hereafter. In the mean while there was no such Decree, or Council in Semeca's Age, who propos'd the Common and Receiv'd Doctrine of his own time.

CXLII. There was yet another Doctor in this Age, among the Schoolmen, that wrote a Book, which he intitled *The Catholicon*. A Book which is not now extant, but mentioned by b Antoninus; and c Sixtus Senensis telleth us, that his name was JOHN BALBUS an Italian, and one of the Preaching Friars. In this Book, though he distinguisheth well between d Two Sorts of Apocryphal Writings, among which, he holdeth those that be in the Bible to be the best; yet he lets them stand there with that

* Glossa, ubi supra. Inter Apocrypha, id est, sine CERTO Autore.

d Glossa ordin. supra:
e Tostatus & alii infia.

a Censores Gregoriani in illa verba Glossatoris. Dist. 16. Quinimo illi Libri non sunt Apocryphi, sed Canonici, utcumq; Catholicici de iis dubitant. Sic enim Concil. Trident. Sess. 4. definit.

Anno Dom.
1290.

b Antonin. Part. 3. Tit. 19. c. 5.
c Sixt. Senens. Biblioth. lib. 4.

d Antonin. Sum. supra citata. Et dicitur Duplicher Liber Apocryphus; vel quia An-

idor ignoratur, & veritas patet, & talem recipit Ecclesia NON AD FIDEI PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Ecclesia, Hac in Catholicon.

Name,

Name, and this *Mark*, upon them, “*That the Church receives them not for any proof of our Faith, but for the instruction of our Life. To which purpose he produceth S. Hieromes Prologue upon the Kings; which was then the general known Rule for the True Canon of Scripture, and approved by all Men, in their publick Lectures, both Schoolmen and Canonists.*”

CHAP. XV.

The Testimonies of the Ecclesiasticall Writers in the Fourteenth Century.

Anno Dom.

1300.

CXLIII. **W**E will begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus the Elder* was now *Emperour of the East*; and under him lived *NICEPHORUS CALLISTUS*, a known *Writer*, though not greatly commended for his *History*; but the *Testimonie* that we now produce from him, is attested ^a by a *Doctor of Salamanca* in *Spain*; wherein he numbrellh the *Books of Scripture*, that the ^b *Church* acknowledged in his time; and those of the *Old Testament* he ^c reckoneth to be *XXII*; taking notice of *them*, (but not approving them) that receive * *Esther*, *Tobit*, and *Judith* into the *Bible*, over

^a Martinez in Hypotyp. lib. 1. c. 7. Affert tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.

^b Idem, ibid. Intelligit Libros quibus Nicephori aetate Ecclesia auctoritatem tribuebat.

^c Niceph. Callist. Θέλει κατὰ τὴν μάθησιν.

ἢ καὶ τὰ βιβλία τὰς μὲν παλαιὰς εἰς τὴν εἰκοτὴν ἴσθαι. Nunc discite Scripture Libri qui sint Sacra, Antiqua Viginti & duos sibi vindicat. Περὶ τῆς Γένεσε, &c. Et quàm enumerasset, 'Εκ τῆς γ' τοῦ τῶν τῆς κατὰ τὴν μάθησιν. Quicquid extrâ hos est Scriptura, est spurium. * Vide suprà, Num. 56.

and

and besides the legitimate Number of *Historicall Books* there, whereof he * accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that *all the rest* are no *genuine Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

CXLIV. In *Sicily* at ^a this time JOHANNES de COLUMNA was Arch-Bishop of *Messina*, the Author of the *Book*, that is called, ^b *The Sea of Histories*. Where all the *Six Apocryphal Books* are named, and said ^c "not to be numbred within the Canon of *Divine Scriptures*, though otherwise allowed by the Church. And this Allowance of them he maketh to be, ^d "for Edification in good Life and Manners, being in the mean while insufficient for the Resolution "of any doubts in matters of faith.

CXLV. BRITO (so called either by his Name, or by his Nation,) a *Frier Minorite* of those dayes, is mentioned with some honour by ^e *Lira*; to have written before him an *Exposition* of *S. Jeromes Prologues* upon the *Bible*; (which was heretofore wont to be printed, and joyn'd to the *Ordinary Glosses*, though the *latter Editions* have now left it out;) where-in he followed the same Doctrine that *S. Jerome* did, ^f defending the *Scriptures* against those Men, "that "brought in any *Apocryphal Book*, and made it *Hagiographal*. Again, in his *Prologue* upon *Tobit*, he correcteth the ^g word that was miswritten there, because that ^h *This Book* was not *Canonical*, nor any "else besides, which was not in *Saint Jeromes* Number. In his *Prologue* upon *Judith* he produceth, and commendeth the ⁱ words of *P. Cornelius*, before

Sed alia litera habet Apocrypha quid melius est. ^b *Ibid.* Quia Hieronymus, NONICIS, inter quos ISTE NON EST, infert, Quicquid extra hoc est, computatur, ⁱ Vide num. sup. de vitio Scriptoris.

* Ἰστορικὰ τὰ γράμματα τῆς γραφῆς τῆς θ. *Hæ sunt genuina Scriptura Historica.*

An. Dom.

1310.

^a Genebrard, Chron. lib. 4.

^b *La mer des Histories*, according to the French Version.

^c *Ib.* 2 Vol. 6 Aage, Chap. 1.

^d *Ibid.* Vol. 1. Aage 4. Chap. 1.

An. Dom.

1312.

^e *Lira* 2. in postil. Prol. Omittit Prologos, & Principio Gene-

jes incipiamus—quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valde sufficienter exposuit, quod opus habetur communiter.

^f Brito, Prol. in Jos. & ad Prol Gal. Hic defendit S. Scripturam contra illos, qui inducunt APOCRYPHA pro HAGIOGRAPHIS.

^g *Idem*, Pr. in Tob. verb. Hagiographa.

numcratis Libris CANONICIS, inter quos ISTE NON EST, infert, Quicquid extra hoc est, computatur.

cited.

k Id. ad Proli. in Lib.
Mac. Notandum, quod
Libri Maccab. NON
SUNT DE CANO-
NE; legimus tamen
in Ecclesiis per Con-
stitutionem Romanæ
Ecclesiæ.

Anno Dom.

1320.

l Trithem. de Scrip-
tor.

m Epitaphium Lira-
ni. Cui veteris per-
humana dabit Bra-
bantia Lira cognomen:
Lira nam fuit urbe
fama.

n Canus Loc. l. 2. c.
10. & 11. Arg. 3.

o Peter, in Dan. lib.
16.

p Serar. Prolog. in
Tob. & Judith.

q Leand. de S. Mar-
tino præfat. citat. Li-
ranus à communi Ec-
clesiæ nostræ (hodi-
ernæ scilicet Pon-
tificiæ, Tridentino
Concilio recentio-
ris) Sensu discedit in
Libris Canonici re-
censendis.

r Liran. præfat in
Libr. Tobiz. Post-
quam auxiliante Deo
scripsi super Libros S.

Scripturæ CANONICOS, incipiendo à principio Geneseos, & procedendo usque ad finem Apocalypses;
de ejusdem confissi auxilio super ALIOS intendo scribere QUI NON SUNT DE CANONE, sci-
licet, Sep. Ecclesiasti ut, Judith, Tobit, & Maccabæorum. s Ibid. Veritas scripta in Libris Cano-
nicis prior est tempore, & dignitate, quantum ad omnia, quam sit illa quæ scribitur in Non-Canonicis.
t Ibid. Libri, qui non sunt de Canone, recepti sunt ab Ecclesiâ, ut ad Morum informationem in Eâ le-
gentur; tamen eorum auctoritas ad probandum ea, quæ in Contentionem veniunt, minus idonea reputatur,
ut dicit Hieronymus; propter quod sunt minoris efficacia, quam Libri Canonici.

cited. And in his *Prologue* upon the *Maccabees*, he re-
quireth it to be ^k especially noted, "That these Books
"are not in the Canon of Scripture, though they
"be publicly read by the Constitution of the Roman
"Church.

CXLVI. But the Commentaries of NICHOLAS
LIRA upon the whole Bible were at this time in the
greatest vogue and credit of all other. ^l Trithemius
thought him to be an *English man*, but he was ^m born
at *Lira* in *Brabant*, from whence he had his Name,
and where he was converted from *Judaisme* to *Chri-
stianity*, and became a *Frier Minor*. Of him, we have
not only the Confession of ⁿ Canus, ^o Pererius, and
^p Serarius, "that his Testimony maketh clearly for us,
but the acknowledgement of ^q F. Leander, (who lately
set him forth,) "that herein he was plainly averse from
"the judgement, and the Sense of the present (*Triden-
tine*) *Roman Church*. For in his Preface upon the Book
of *Tobit* having said, ^r "That by the favour of God
"assisting him, he had already written upon all the
"Canonical Books of Scripture from the beginning of
"Genesis to the end of the Revelation; he declareth
"his further intention now to write upon those Books
"also that were not Canonical, naming them every
"one, *Wisdom, Ecclesiasticus, Judith, Tobit*, and the
"Maccabees; and distinguishing them from the other
by these Two Notes, ^s "That the Canonical Books are
"not only before them in Time, but in Dignity and
"Authority; these, ^t that are not in the Canon, be-
"ing received into the Church, to be there read for

Mens

"Mens Instruction in manners, nor for any establishment of their Faith; whereas the other be the prime principles of our Religion, and contain nothing in them, but what is firmly and indiscussibly True. To this discourse he referreth again in his Preface before the Book of Wisdom. And beginning to write upon Ezra, he expresseth himself yet more clearly, and passeth by the Histories of Tobit, Judith, and the Maccabees, because they be not in the Canon of Scripture either with the Jews, or with the CHRISTIANS; then which, nothing can be said more fully against the Common evasion of our Trent-Canonists.

quantum ad ea quæ sunt FIDE tenenda, per reductionem ad Scripturas S. Scriptura CANONICAS, quæ sunt habita à REVELATIONE DIVINA, cui nullo modo falsum potest subesse. d Idem, in 1. EZRÆ cap. 1. Libros autem Tobie, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens pertransire, quia non sunt de CANONE apud Judæos, nec apud CHRISTIANOS. Imò de ipsi dicit Hieronymus, quod inter APOCRYPHA computantur.

CXLVII. In England at this time lived WILLIAM OCCHAM, the Disciple of SCOTUS, and a Student of Merton Colledge in Oxford, much magnified by all Men, and accompted the most profound and Learned Doctor of his Age. Who in his Dialogues, b "acknowledging that Reverence and Honour to be due only to the Divine Writers of Scripture, whereby we believe them, to have been free from all Error, subscribeth to the Doctrine of S. Jerome in his Prologues, and of S. Gregory in his Morals, "that neither Judith, nor Tobit, nor the Maccabees, nor Wisdom, nor Ecclesiasticus are to be Received into any such height of honour; for that the Church doth not number them among the Canonical Scriptures. And afterwards he c leaveth them (as Hugo and Richardus of S. Victor's did) "to be ranged among the Expositions of Bishops and other Doctors of the Church.

Sapientia, non sunt recipiendi ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesia, sed inter Canonicas Scripturas non recipit. c Ibid. Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri prædicti.

c Ibid. Libri S. Scriptura, qui CANONICI nuncupantur, tanta sunt auctoritatis, quod quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE. Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur

Anno Dom.
1330.

a Biel. in 4. dist. 14. q. 2. art. 3. Gul. Occhamus profundissimus veritatis indagator; cujus Doctrinam tantam claritatem frequentius imitor.

b Gul. Occham. Dialog. part. 3. Tract. 1. l. 3. cap. 16. Secundum Augustinum SOLIS Scripturis Bibl. deferendus est hic minor et bonior, Nulli deferendus est POST IPSOS. Secundum Hieronymum etiam in Prolog. & Gregorium in Moralibus, Libri Judith, Tobie et Maccab. Ecclesiasticus, &

An. Dom. 1340.

b Herv. Natal. Brito in Ep. S. Pauli (Comment. Oper. Anselmi inserto.) ad Rom. 3. 1. Nos credimus Veras esse SCRIPTURAS, quas JUDÆI tradiderunt nobis; & à nullâ aliâ gente Libros DIVINÆ AUCTORITATIS recepit.

Anno Dom.

1350.

CXLVIII. HERVÆUS NATALIS BRITO, (of Little Britannie in France,) the General of the Preaching Order at that time, was another, "Who ^b believed no Scriptures to be truly Canonical, or of Divine Authority, (as pertaining to the first Testament,) but those which the *Hebrews*, (to whom the Oracles of God were committed,) have delivered unto us.

CXLIX. The rest of the Schoolmen who likewise wrote their Commentaries upon the Scriptures, make no professed, or particular discourse, concerning this Matter. But we have no reason, (and none can be brought,) to think, they were of any other judgement herein than their fellowes.

CHAP. XVI.

The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.

An. Dom.

1400.

CL. IN the beginning of this Century, THOMAS Surnamed ANGLICUS, (being born and brought up in the Church of England,) was numbred among the Divines of his own time, for a Man so grave and found in his judgement, and of such an excellent spirit, that in latter Ages ^a he hath been taken to be the ANGELICAL Doctor, that is, "Thomas Aquinas himself, upon whom his followers bestowed that Title. In his Commentaries upon the

^a Sixt. Senens. Bibl. lib. 4. Thoma Anglici commentaria in Apoc. &c. ascripta fuisse D. Thoma; cui cum honoris causâ tributum esset Angelici cognomen, & magna esset inter Anglicum & Angelicum vocis similitudo; paulatim effectum est, ut per incuriam & errorem Thoma Anglici scripta, Thoma Angelici titulo notarentur.

Revelation he ^b numb'reth the *Books* of the *Old Testament* (as others had done before him,) to be XXIV, "if the *Book* of *Ruth* be reckon'd apart from the *Judges*, and the *Lamentations* from *Jeremie*; but otherwise, if they be compted together, he makes ^c the whole number to be but XXII.

XXII. sicut dicit B. Hieronymus in Prologo super Libros Regum.

^b Thom. Angl. in Apoc. Libri V. T. sunt XXIV, s. Ruth non computatur cum Libro Judicum, sed per se, nec Threni cum Libro Jeremie. Si enim cum illis computentur, non sunt nisi

CLI. About the same time, lived in England THOMAS of WALDEN, the *Provincial* of the *Carmelites*, and a *Writer* of very great reputation, not long after the *Council* held at *Constance*. For his *Books* were ^a approved by *Pope Martin* the Fifth, and allowed ^b with high commendations in the *Council* of *Basil*; which maketh his *Testimony* to be the less subject to *Exception*; "When in the same *Books* ^c he "acknowledgeth no more than *Two* and *Twenty* *Volumes* of *Divine Scripture* to be of *Canonical Authority*, conformably to *S. Jerome* in his *Prologue*, that was placed before all their *Bibles*.

Et Autoritate CANONICA, secundum quod recitat super Lib. Regum Prologo Galeato Hieronymus.

An. Dom.

1420.

^a Breve Apost. Martini V. Tom. 3. Thom. Wald. de Sacramentalibus.

^b Joh. de Ragusa, Orat. habitā in Concilio Basiliensi.

^c Thom. Wald. Doctrinal. fid. Tom. 1. lib. 2. Art. 2. cap. 22. Praeferens scilicet Ecclesiae futura XXII volumina in Scriptura

CLII. There was at this time in *Spain*, a *Jew* ^d of great Nobility and Learning, converted to *Christian Religion*; who for his excellent worth both in piety, knowledge, and probity, was first made *Bishop* there of *Carthage*, and afterwards of *Burgos*, from whence he had his *Name* of PAULUS BURGENSIS. This *Bishops Notes* ^e upon the *Bible* are printed together with the *Ordinary Glosses*, and the *Commentaries* of *Lira*, whom though he made it his business there in many places to ^f contradict; Yet finding fault ^g with other matters, he blames him not at all in this, that

An. Dom.

1430.

^d Jo. Marina de Rebus Hisp. lib. 19. c. 8. — Paulus Burgensis, Judaeus, Christianus factus Libros edidit mirandos; erat enim ingenio facili, copioso, perspicaci, et Divinarum Litterarum cognitione praestans. Primò Cartheg, postea E-

piscopus Burgensis creatus est. Id probitatis, eruditionisque premium fuit &c. e S. Biblia, cum Glossa ordinaria, Comment. Lirani, & Additionibus Pauli Burgensis, &c. f Ut patet in eisd. Additionibus. g Lud. Carvajal de Restituta Theologia. Neq. min. rem admirationem mihi praeber Burgensis, qui cum multa miratiora sepe notet in Nicolao Lirano, hic tamen MUTUS est, quum invenisset justum invehendi occasionem, &c.

d Burg. Addit. 1. ad cap. 1. Eft. Quod autem habetur 13. cap. ubi dicitur, Ne honorum Dei mei transferam ad hominem, &c. non est tenendum tanquam Authenticum, et in Scriptura CANONICA contentum. Non enim habetur ab Hebrais de isto Libro nisi tantum usque ad decimum cap. inclusivè. Item, in cap. 7. Quod in hoc Libro continetur post decimum caput, non est de Libris Canonis, nec recipitur ab Hebrais.

Anno Dom.

1439.

a Becan. Man. Con-
nov. lib. 1. cap. 1. q. 1.
b Canus Loc. 1. 2. c. 11
Sect. Ad Tertium. Con-
cilium Carthaginense,
Florentinum, & Tri-
dentinum hos Libros
tanquam sacros Ecce-
lesia tradiderunt.
c Bellarm. de verbo
Dei, l. 1. c. 4. & c. 10.
Sect. Primum. Alii
verò plurimi passim
citant Concilium Flo-
rentinum, in Instituti-
one Armeniorum.

The Brief History of
the Council of Florence.
a Council. Const. Sess.
4. Sanctum est, Gene-
rali Concilio quem
libet, . . . cuiuscunque
status vel dignitatis,
etiam si Papalis, emi-
stat, teneri obedire in
his quæ pertinent ad
fidem, extirpationem
Schismatis, & Refor-
mationem Ecclesiæ.

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books* of *Scripture*; as certainly he would have done, if there had been no such *distinction* then received in the *Church*. But he was so far from it, that in d divers of his *Notes* he keepeth up the same *distinction* himself, and "rejecteth those Books from the *Canon*, which the vul-
gar Latin had annexed to the *Hebrew Text*; and which the *New Decree* at *Trent* hath since commanded to be received, and made of equal *Authority*, or *Veneration* with it.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where a *Becanus* the Jesuite imagined, "that he saw Pope *Gelasius* (almost a thousand years after he was dead,) teaching forth the *Trent Canon* (more then a hundred years before it was born,) to Pope *Eugenius* the Fourth. And which is the only Council, that b *Canus*, and many others (for Cardinal c *Bellarmino* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of Eleven hundred and forty years together. For the better discovering of whose vanity herein, (and in some other matters besides) it will not be amiss to look into the true *Story* of this pretended Council of *Florence*, and briefly to set it forth.

CLIV. In the Eighteenth year of this Century the Council of *Constance* ended. Wherein, (after the *Latin Church* had, for Forty years together, been rent asunder into divers Factions, by the opposition and schism of sundry Popes, that had set themselves up, one against another,) a Decree was made, "That all persons, of what state or dignity soever they were, (though it were the *Papal dignity* it self,) ought to be subject unto a *General Council*, and to obey it in all things, that

“that concerned either *Matter of Faith*, or *Extirpation*
 “of *Schisme*, or *Reformation of the Church*. Three, who
 pretended to be all *Popes of Rome* at once, being there
 deposed, *Martin* the Vth was by that Council sur-
 rogated, and taken into their place. There was ano-
 ther ^b *Decree* likewise made for the more frequent
 holding of such *General Councils*, in time to come,
 “One to begin five years after this *Council of Constance*
 “was ended, a *Second* at the end of seven years fol-
 “lowing, and afterwards every tenth year besides.
 According to which *Decree*, the ^c *City of Pavia*,
 in the *Duchie of Millain*, was by the new *Pope*, with
 the approbation of the *Emperour Sigismund*, appoin-
 ted for the place where the next *Council* should be
 held. And there at the term allotted it began; but
 after a while, upon certain *Reasons*, it was remo-
 ved to *Siena*; and a *Decree* was there made for the
 celebration of the next appointed *Council*, at the end
 of seven years following, to be kept in the *City of Bas-
 til*; ^d To which purpose they caused a *Solemn Instru-*
ment, with the consent of all *Parties*, to be drawn up
in writing, and signed. What else was done at *Pavia*
 or *Siena*, we have no *Acts* extant to testify. But that
 as soon as the *Council* was met at *Basil*, they began to
 speak of *Reformation*, and said, ^e that at the *Council* of
Siena they were all deluded. *Eugenius* the IVth was now
Pope, and *Julian* the *Cardinal* was his *Deputie* at *Basil*.
 But hearing from thence, that they all talked of *Re-*
formation, and being terrified with the *Example*, that
 the *Council of Constance* had lately before given of it,
 he sent forth his *Bull*, and went about to dissolve this
Council of Basil, before it was well begun. On the other
 side, they that were met, openly resisted the *Bull*,
 and denied that the *Pope* had any such *Authority* over
 the *Council*; urging the *Decree* made at *Constance*, that
 the *Council* rather had *Authority* over him; ^f and there-

b Sess. 19. Primum a
 sine hujus Concilii in
 quinquennium, Secun-
 dū a sine illius in Sep-
 temnium; Et deinceps
 in Decennium perpetuū
 celebrantur.

c Sess. 44 Civitas Pa-
 pienfis deputata est pro
 proximē futuro Conci-
 lio.

d Tomi Conciliorū.
 Et Julianus Cardina-
 lis. Epist. ad Eugen. 4.
 inter Opera Æneæ
 Silvii. A sine Concilii
 Constantiensis quin-
 quennio elapsi celebra-
 tum est Papiense vel
 Senense; Et ad hujus
 sine elapsi Septennium
 caput est celebrari
 Concilium Basiliense.

e Id. Julian. Epist.
 ad Eugen. Dicunt,
 qui Scandalizati sunt
 deformitate clerici, Fu-
 imus DELUSI in
 CONCILIO SENEN-
 SI.

f Georg. Phranza in
 in Chron. lib. 2. c. 13.
 &c. EA tempestate
 Germani erant Basilea
 congregati, dissidentes
 sententiis contra Eu-
 genium Pontificem;
 quem reprobantes, cre-
 atunt Pontificem no-
 mine Felicem, virum
 inter ipsos spectatum in
 primis proditiis.

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amedeus*, the Duke of *Savoy*, in his room, by the name of *FELIX* the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distresse, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*, ^b inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferraria*; where if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them large assistance against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Council* of *Basil* likewise ^a invited them to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to aid them. But the *Greek Emperour* having had his first invitation and promise from the *Pope*, and being ^b more willing to take the offer of the *nearer* aid, that was made him in *Italy*,

^b Ibid. Pontifex igitur Eugenius virescentes instruit, & Johannem Byzantii Regem accersabat. Concilium enim sub se agitari volebat.

^a Johannes Palaeologus.

^a Sabellie. Ennead. 10. lib. 3. Fuerat id negotium per Legatos motum, Martino adhuc sedente. Temavit Basileense Concilium Palaeologum magnis sollicitationibus pectus ad se trahere, ut Rei

Basilea inchinata majoris esset ponderis; parataque fuerant Naves in Narbonensi Gallia apud Massiliam, quae cum ex Graecia deperarent. ^b Item, Antonin. Sum. Hist. Tit. 22 cap. 11. Congregati Basilea, post dissensionem & irritationem factam Concilii per Eugenium non desisterant a persecutione incepta, sed solliciti invitabant Graecos Basileam ad Concilium id accedere. ^b Ibid. Pravaluit tamen autoritas Eugenii cum suffraganeis plurimorum, ut ad praesentiam suam se conferrent.

then

then the other, which was further off, excused himselfe to the messengers that were sent from the *Council at Basil*; and came to *Venice*, ^c He and his Brother with him, besides the *Patriarch of Constantinople*, together with many other *Bishops*, and a *Train of five Hundred* followers. At *Venice* ^a they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his *New Council*, and was there ready to entertain their *Coming*.

CLVI. At the *Council in Ferrara* they had *XVI* Sessions; and at *FLORENCE* (to which place, by reason of the Pestilence in *Ferrara*, they were forced to remove) they had *IX*. In all these *Sessions* little or nothing else was done, but that they spent the whole time in disputing with the *Greek Bishops* about "the *Addition* of *FILIOQUE* to the *CREED*, and "the *PROCESSION* of the *HOLY GHOST* from "the *Father* and the *SONNE*; wherein nevertheless not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, had ^b taken a Resolution to besiege the *City of Constantinople*, being then already in great distresse, and altogether unable to resist them, without speedy and present succour. Whereupon ^c Letters were sent to *Florence*, ^d to inform the *Emperour* in what *extream danger* they stood, and to presse him unto a timely union with the *Pope* and the *Latin Church*, from whom they expected help, upon any terms. After all the former altercations therefore about the *SYMBOLE*, and the *PROCESSION*,

^c Ibid. Imperator & frater ejus, cum Patriarcha, Episcopis, & magno commitatu numero quingentorum Constantinopoli se moverunt, Venetias applicaverunt.

^a Sabellic loco. cit. Foscarus princeps eum honorificentissime excepit. Ex Venetiis Imperator Ferrariam processit, quod Pontifex ex Bononia se contulerat.

^b Phranza loco citat: Amurathes missis Capitulis Constantinopolim oppugnare constituit.

^c Scripta Grægor: Scholarii inter Alia Synod. Flor.

^d Phranza, ubi supra. Mittant Proceres

in Italiam, qui Imperatori indicium faciant, quam accipites cogitationes, & fluctus curarum ingentes erant Constantinopoli; quodque nulla alia salutis via supererat, quam ut ex unione factâ cum Latinis, auxilia ab eis mitterentur. Si enim non adesset adventitium subsidium (ἀρτυτήν ἐξωθεν ἐνυμμεύειν) nec primum quidem Hostis impetum ferre poterunt.

at.

* Conc. Flor. Sess. 25. Tunc Rutenus & Mytelensis accessere ad Pontificem, dixeruntque hi; En Serenissimus Imperator descendens ad omnia, quacunque sua Beatitudo postulavit, & nos omnes fecimus quicquid voluisti: **NULLAQUE ALIA** de CAUSA relicturi sumus, nisi ut Res quam **CITISSIME** absolvatur: & si quid erat Nobis dicendum, pratermissimus, quia Trimes Veneta CITO sunt solutura. e Literæ Unionis ab Eugenio promulgatæ, in Conc. Flor. s. viz. Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter. Vide Conc. Flor. Sess. 25. versus finem.

* Marc. Ephesus.

at length there was upon the suddain, * an abrupt Agreement made in the Council, concerning those Two Points, whereof they had so long disputed, and Two more besides, which were the Two Points, of Purgatory, and the Primacy f of the Pope of Rome. And these were the Heads whereof that suddain union consisted, though * some of the Greek Bishops made their Protestations there against it, and it lasted not long. But concerning the Canon of Scripture there was not a word spoken.

a Antoninus in Sum. Hist. loco citato. Recitatis Literis Eugenii de unionē, subiicit. In aliis Ritibus suis, qui non important Hæresim (licet rationabiles sint Ritūs Ecclesiæ Occidentalis seu Romana) Graci fuerunt permitti mēere; Sicut, quod celebrant in Fermentato; quod Baptizent in alia forma quā Noe, vide licet, Baptizetur Servus Dei N. in nomine Patris, & Filii, & Spiritus Sancti, Amen. Item, quod Ordinati in Sactis utantur Matrimonio contra illo ante susceptionem ipsorum ordinum Sacrorum. Item, quod nutrant Barbam. Item, quid dent Sacramentum Eucharistia SUB UTRAQUE SPECIE Omnibus, & Multa Alia.

CLVII. The ^a Archbishop of Florence, who was present at this Council, reciteth the Popes Letters to the same purpose; and of the Union there made, we are no otherwise inform'd. Some other Disputations and Differences had pass'd therebetween them; but in the end, upon condition that the Greek Church would acknowledge, first their Patriarch of Constantinople to be inferior to the Pope of Rome; then, that there was a Purgatory after this life; (neither of which they will yet acknowledge to this day,) and lastly, That the Holy Ghost proceeded from the Father and the Son (which they never absolutely denied,) the Pope was contented to make this further Accord with them, That they should without his offence be permitted, To celebrate the Eucharist in leavened Bread; to Baptize after their own accustomed manner; to let their Priests live in lawful Matrimony; to let their Beards grow; and to give the Communion unto all persons in BOTH kinds; together with many other things besides.

CLVIII.

CLVIII. While these matters were in doing, there came certain Legates to the *Council* from the *Patriarch* of ARMENIA, and having saluted both the *Pope* and the *Emperour*, (for in this order they are placed in the *Acts* of this *Synode*,) they said; that their *Church* agreed with the *Church Catholick*, and that they would be willing to observe the *Decree* of the *Council*; for which they were very much commended; and when this was done, they and the *Greeks* together, departed from *Florence*. Among the *Acts* of the *Synode*, there is an INSTRUCTION to the ARMENIANS, given them under the Name and Authority of *Pope Eugenius*, and prescribing them the SEVEN SACRAMENTS according to the *Rites* of the *Roman Church*, with some other things thereunto annexed. This INSTRUCTION is * Dated in the year M, CCCC, XXXIX. X Kalend. of December. But the ^b *Greeks* and the *Armenians* with them, were gone from *Florence*, Five Moneths before; for they made ^c an end, and departed in the Moneth of July. Which so much poseth the *Author*, ^d who collected the *Sessions* of this *Council* into a short *Summary*, that he knoweth not how to reconcile the one to the other, but by saying, That either the *Greeks* and the *Armenians* tarried longer (contrary to what he had said before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acts* to be seen,) or at least, that some other *Synod* was held at *Florence*, (when this was ended) in the Moneth of December, at what time the *Decree* of the *Pope* is dated. Wherein *Euge-*

^d Apud Surium, & Binium ultim. edit. Conciliorum. Post subscriptiones (& discessionem Græc. una cum Armenis) extat sub finem Epistola quadam Eugenii Papa de unione Armenorum & Græcorum cum Latinis inita, quæque hoc eodem Anno Mense Decembri in quadam publica Sessione Synodali Florentina data & scripta habetur. Unde necessario colligitur, aut Græcos & Armenos huc usque Florentia perman- sisse; vel, quid probabilius est, eandem Synodum, post abitum Græcorum & Armenorum, aliquot Sessioni- bus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac Oecumenica Synodo diversam, eodem Anno 1439. 10 Calend. Decemb. (quo die scripta habetur prædicta Eugenii Synodica Epistola,) celebratam fuisse.

^a Narratio Actis Sy- nodi Florentinæ in- ferta.

* Decretum Euge- nii Papæ 4ⁱ. five In- structio pro Armenis post Concil Florent. Datum Florentia in publ. Sess. Synod. An. Dom. 1439. 10 Cal- lend. Decemb. Anno Pontif. Eug. 9.
^b Compend. Sess. Synod. Flor. apud Surium & Binium. Legati Armeni: una cum Græcis Florentia discesserunt An. Dom. 1439. circa diem men- sis Julii 22. vel 23.
^c Antonin. ubi sup.
^e Et eo Anno 1439. in die Dominica Mensis Iulii celebrata est Syn-odus & facta est dicta Re- conciliatio, &c.

nus (if his Decree be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, saith never a word, all the while, concerning the Canonical Books of Scripture, or in what number, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councils*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius* have set forth, there are in this Decree of *Pope Eugenius* but *Eight Articles*; nor did all ^a the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: Only ^b *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councils* given us *Nine or Ten*; (but in such an order and manner, as the *Two last Articles* given us in the *larger Volumes*, are by them omitted, & *Three others* substituted in their room,) the *Seventh* whereof (which is not at all found in the ^c *Tomes* of the *Councils* neither) is an *Extravagant* concerning the *Maniches*; from the naming of whom, occasion is there pretended to be taken, of setting down the “*Books that pertain both to* ^d *the Old and New Testament*, whereof a *Catalogue* is there likewise given us with all “*the Six Apocryphal and debated Books* in it, besides the “*Canonical*; and all said to be written by the *Holy Men* “*of God*, as they were inspired by the *Holy Ghost*; and “*every one of them to be received by the Church*.”

^a Petrus Crab in prima sua Editore. Plurquam Quingentas Bibliothecas perlustravit per varias regiones.

^b A Dominican Friar, and *Q. Marius* Confessor in England after she was married to *K. Philip* of Spain.

^c Ubi habetur. *Septimo, decretum univ. cam. Graec. Eccl. in decreto Eugenii de Instructione Armenorum.*

^d Sum. Caranza in decret. 7. Conc. Florent. Unum atque eundem Deum V. & N. Test. profitentur. Eodem Spiritu inspirante Sancti Dei homines locuti sunt, Quorum Libros suscipit & veneratur Ecclesia, qui Titulis sequentibus continentur, Gen. Exod. &c. & textitur.

Catalogus laxior, qualis ab Augustino & Concilio Carthag. tertio allatus fuit.

^e Canon in loc. Theol. ubi supra.

^f Beccanus in Manual. Contr. ubi supra.

^g Sixt. Seuen. lib. 8. hær. 11. Alph. à Caranza contr. hard. 1. c. 3. Andrad. def. Fidel. Trid. 1. 3. Harlem. in Catal. libr. Canonice & multialii.

CLX. And this (forsooth) is the *Canon* of the *Oecumenical Council* of *Florence*, that ^e *Canus*, and ^f *Beccanus*, and ^g *many others* bring against us. For from *Caranza* they had it, and from no body else; who it is most likely had it from some *Impostor* or other, that made this *Decree* of his own head, when there was no copy of the *Council* to be found, that had the like. Though if it were true, all this that *Caranza* added

ded to it; yet in the same sense that *S. Austin*, and the Council of Carthage were interpreted before, may these words of the *Epitome* be taken here. But in *Epitomes of Councils* there ought not to be more, then is in the great and vast Volumes of the Councils themselves, where no such thing is to be seen in all the several Editions that have been printed of them. And as for the Council of Florence it self, the Story of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accounted to be a General or an Occumenical Council, were it but in respect of the Latin Churches alone; whercof a great part remained at Basil, and acknowledged not either *Eugenius* or his Council at Florence. Indeed they were called thither, but when ^a none of them came, and the Greeks began to be troubled at it, the Pope said, that where *“He and the Emperour of the East, “ (without any notice taken of the Western Emperour) “ with his Patriarch were met together, there needed no “ more to make a General Council, for all Christendome “ met in Them; and no man believed otherwise. But who can here believe the Pope? specially, when the Council at Basil ^b condemn’d that at Florence, for a Schismatical Synagogue, (as that at Florence did It) and with worse terms then those. But whatsoever either of these Two Synods did, or what ever it was that Pope Eugenius decreed, certain it is, that neither the Greek, nor the Latin Church (before the Synod at Trent) ever observed any such Decree, or received all the Books of Scripture that *Caranza* reciteith, as equally,*

^a Acta in Concil. Florent. Proximè ante Sess. I. Prestitutum quatuor Mensium dilapsum est tempus, & nec Basilea quisquam nec aliquis alius Italicus venit. Cumque à nobis aliud fieri non posset, res ipsa coegit celebrari Synodum ad disputandum, absentiibus etiam iis qui Synodo interesse debebant. Aiebat enim Pontifex, ubi Ego sum cum Imperatore & Patriarchâ, ibi Christianorum omnium Synodus esse creditur. ^b Jac. Meyerus in Annalib. Flandr. lib. 16. Basileense & Florentinum adeo nihil concordia habebant, ut utrumque alterum Schismaticum, Synagogamque Satana nominaret.

a Chalcondylus l. 6
Græci domum revertis-
si non amplius his, quæ
in Italia adhaerant,
stare voluerunt. Ve-
rum Sententiam di-
versam venientes, mli-
erunt in Religionis
negotio adhaerere Ro-
manis.

An. Dom.

1445.

b S. Antoninus in
Sum. hist. Tit. 22,
c. 11. Sect. 1.

c Joh. Fran. Picus
de fide & ordine cre-
dendi Theor.
d Canes loc. Theol.
lib. 2. cap. 10 & 11.
Aff. 3. Antoninus alii
sex Libros Sacros
(five Canonicos) esse
inficiatur.

e S. Antonin. Sum.
hist. part. 1. Tit. 3. c. 4.
Impr. Lugd. Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientia, & ideo ab Ecclesia recep-
tus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea quæ veniunt in Con-
ventionem FIDEI. f Ibid. c. 6. Sect. 12. Et sic in totum XXII ponunt Hebraei Libros Authenticos,
Aperyphta appellati Librum Sapientia, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APO-
CRYPHA recipit ut vetera, utilia, & moralia, etsi in conventionem Eorum quæ sunt FIDEI non urgentia
ad arguendum.

strictly and properly Canonical. For the *Latins* (those that were of the chiefest name among them both *then* and *after*;) made no more account of any such *Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who ^a as soon as they were return'd, and got home to *Constantinople*, would stand to nothing, that their own suddain fear, and the *Popes* persuasions, had, for the time, brought them to in *Italy*.

CLXI. Among the *Latins* in this Age, that, notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have ANTONINUS; who knew, far better then *Caranza* did, what was done at *Florence*; where he was ^b present at divers of the disputations there held between the *Greeks*, and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian the Sixth*; which will make his Testimonie the lesse lyable to their Exceptions that have so great an Estimation of him. And that He denyeth those *Six Books* now debated to be any parts of the *Sacred and Canonical Scripture*, ^c *Franciscus Picus*, and ^d *Melchior Canus* are both forced to confesse. For otherwhiles in particular he denyeth ^e *Some* of them the honor and authority that the *Canonical Scriptures* have; and otherwhiles in general he denyeth ^f as much to them *all*; acknowledging no more then XXII Books of the *Old Testament* to be *Authentick*, not only by the Account of the *Hebrews*, but by the common judgment of the *Latin*

Church.

Church; for proof whereof ^a he produceth both *S. Jerons Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great account among them: and concludeth, That those Books, which are called *Apocryphall* may peradventure have the like *Authoritie*, that the writings of other holy *Doctors* have, which be approved in the Church: But more then this he doth not attribute to them.

apellant Apocrypha, facient de alijs Quinque Libris, scilicet Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros distinctus est; Unde & de his Quinque Libris dicit Hieronymus in Prol. super Judith, quod Auctoritas eorum ad corroboranda illa, quae in contentionem veniunt, minus idonea judicatur.— Et idem etiam dicit Thomas 2a. 2e & Nicolaus Lira super Tob. Scilicet quod isti non sunt totae Auctoritatis, quod ex dictis eorum posse efficaciter argumentari, in his quae sunt EIDEL, sicut ex alijs Libris S. Scriptura. Unde fortè habent Auctoritatem talem, qualem habent VICTA S. DOCTORUM approbata ad Ecclesiam.

CLXII. Contemporary to *Antoninus* was *ALPHONSUS TOSTATUS*, the Bishop of *Avila* in *Spain*, and the most learned person of all others that lived in this Age; so admired for his industry, and knowledge in all *Sciences*, but specially in the *Scriptures*, that since his time no man ever had a greater *Elogie* then He, being usually stiled *a The Wonder and Astonishment of the world*. The Testimonie of this great Author is yielded to us both by ^b *Canus*, and ^c *Serarius*; But because there is none that setteth forth our *Doctrine* in this Controversie more fully then he doth, we desire that he may be heard at large. For in divers Places of his Commentaries he rejecteth the *six debated Books* from being either *Authentick* or *Canonicall Scripture*, or sufficient to prove any Article of our *Faith*; ^d acknowledging that the Church in his time did not command them to be regularly received; nor condemn any man of *Disobedi-*

a Idem Sum Theolog. part. 3. Tit. 18. c. 6 Sect. 11. Hebraei Secundum Hieronymum in Prol. Gal. Librorum V. T. quatuor faciunt Partes. Et Primam appellant Legem—Secundam Prophetas—Tertiã Hagiographas—Quartam, (quem tamen non ponunt ipsi Hebraei in Canone S. Scripturarum, sed ap-

An. Dom.

1450.

a Mariana in Hist. Wisl. Elogium Testati, Hic stupor est Mundi qui Scibile discutit Omne.

b Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. Alph. Testatus hos sex Libros, Sacros five Canonicos esse inficiatur.

c Serar. Prol. 5. in Tob. & preloq. 3. in Maccab.

d Tostat. prefat. in S. Matth. q. 1. Computatio nostra communis est, quod computentur Omnes Libri,

quoniam Ecclesia legi & suscipit, cuiusunque Ordinis vel Canonis sint.—Quaest. 2. Alii sunt Libri, qui licet ab Ecclesia teneantur, CANONE tamen non ponuntur, quia non adhibet illis Ecclesia hanc solennem iurisdictionem REGULARITER legi aut recipi, & non RECIPIENTES non judicant inobedientes aut infideles.

ENSE.

a Ibid. Hoc autem est propter duo. Primum quia Ecclesia non est certa de Authoribus eorum, immo incertus an SPIRITU SANCTO INSPIRATI distaverunt eos. Cum autem dubitatur circa aliquos Libros, de scriptoribus eorum, an SPIRITU SANCTO MOTI sint, ADIMITUR AUTORITY ILLO- RUM, & non ponit illos Ecclesia in CANONE Librorum suorum.

b Ibid. Secundo quia Ecclesia non est certa circa tales Libros, an ultra id quod habuerunt à propriis Authoribus Heretici aliquid miscuerint, vel subtraxerint.

c Ibid. Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere, ipsa quoque in Officiis suis legit propter multa devota quae in illis habentur. Neminem tamen OBEL-

GAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCLES. MACCAB. JUD. & TOBIÆ. Ibi enim licet à Christianis recipiantur, & probatio ex eis sumpta sit aliquoties efficax, quia Ecclesia istos Libros tenet; contra Hereticos tamen, aut Hebræos, ad probandum ea, quae in du-

bitum veniunt, non sunt efficaces. d Nihil. e Tristat ibid. quæst. 3. Libri dicuntur APOCRYPHI dupliciter. Uno modo, quia non constat de eorum Scripturibus an Sp. S. distante scripserint & etiam non constat de omnibus, quae in iis habentur, an vera sint; Non est tamen in eis aliquid, quod manifeste falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Authoribus non constat, an à Deo sint inspirati, & insuper multa, quae habentur in eis, vel sunt manifestè falsa, vel de errore valde suspecta. Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi; permittit tamen volentibus legere, quod illi legunt, quia non videtur inde sequi aliquid inconvenienti; ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis ecc legit, negligentibus favet. Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros S. Scripturae, scilicet, Liber Sapientiae, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccabæorum: de Authoribus enim bonum non constat Ecclesiam, an Sp. S. distante scripserint; non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, Sancta, & Devota; ideo Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quid Liber Judith, qui est de Apocryphis, &c.—

ence and infidelitie, (as the Church of Rome doth now,) that received them not into equall Authoritie and veneration with the rest of the Scriptures. And to this purpose he giveth a Two Reasons; First, because the Church is not only uncertain who be the Authors of these Books, but knoweth not neither, whether they were written by the dictate and inspiration of the Holy Ghost; which taketh away the Authoritie of the Canon from them. b Secondly, because the Church is no lesse uncertain, whether there be not somewhat mingled with these Books by Heretiques, and more added to them then the first Writers of them ever intended. Whereupon he concludeth, c That the Church receiveth and permitteth them to be read, (as our Church now doth,) for many devout passages in them, but obligeth no man necessarily to believe that which is therein containd; because they are not of sufficient force to prove any thing that shalbe contested in our Religion by us against Jewes, or Heretiques. Moreover, he distinguisheth (as the Ancient Fathers did d before) betweene Two sorts of Apocryphal Books; e whereof Some are so called,

because

because it is not known for certain, either *who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly true; Others, that besides all these *uncertainties* have many things in them either *manifestly false*, or shrewdly *suspected* so to be. Both which Sorts of Books being excluded from the Canon of Scripture, the Church permitteth the *One* to be Read, but giveth not the like libertie for the *Other*. And among those that are thus permitted, and yet not received into the Canon, he reckoneth expressly the *Six Apocryphall Books*, which since his time the *Pope* and a few *Bishops* at *Trent* have commanded, upon perill of their *Curse* and *damnation*, to be *Canonical*; and so to be received, in despite of all Churches, and all *peop'e*, before and after them, in the world.

CLXIII. Yet this is not the only place, wherein this great and eminent writer declareth the common voice of the *Catholick Church* to be against them. For elsewhere his Sayings are as cleare to the same purpose. ^a As where he denyeth any of those *Apocryphal Books*, (though they be written, and read together with the other Books of the Bible,) to be received by the Church into the like *Authoritie* with those that are *Authenticall* and *Canonical*. Whatsoever therefore may be objected out of his ^b Commentary upon *S. Jeromes Prologue* to *Paulinus*, concerning the *Reception* of these Books into the Church, cannot be otherwise understood, then of such a *Reception*, that took them onely into the Bible, to be Read among *Christians* (which was ^c more then the

^a Idem in Enar. prefat. in Lib. Paralip. q. 3. Nullus tamen istorum Librorum APOCRYPHORUM, (etiamsi sit scriptus inter alios Libros Bibl. et legatur in Ecclesia,) tanta Auctoritatis est, ut ex eo Ecclesia arguat ad probandam aliquam veritatem; Et

quantum ad hoc NON RECIPIT eos. Et de hoc intelligitur quod dicitur Hieronymus, scilicet, APOCRYPHA NESCIT ECCLESIA.—Et istud habent minus quam Libri CANONICI & AUTHENTICI. ^b Idem Comment. in Prolog. Gal. Nos tamen Ecclesia auctoritate inter Libros Authenticos illos suscipimus, atque in Ecclesia suis temporibus legimus, &c. ^c Ibid. q. 28. Librum Ecclesiasticum quamquam Judæi nunquam habuerint in Canone Scripturarum, Ecclesia tamen SUSCIPIT atque LEGIT.

Hebrews

An. Dom.

1470.

b Vita Pauli 2. in 8. Tom. Concil. apud Bin. Floruit eā tempestate Dionysius Carthusianus, tot excellentium Librorum Author, de quo illud Testimonium prout Eugeni- us, Latetur Mater Ecclesia, qua talem habet filium.

c Dion. Carthus. præf. in Genes. art. 4. Sicut in Prologo super Libros Regū Sanctus ait Hieronymus. XXII sunt Libri V. T.

d Idem Prol. in Ecclesiasticum. Liber

iste non est de Canone, id est, inter Scripturas Canonicas non est computandus. e Idem Prol. in Tob. Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem. f Idem in Maccab. cap. 1. Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est. g Idem in Dan. 13. Verum est autem quid hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

CLXIII. After *Antoninus* and *Tostatus*, there lived in this Age DENYS the CARTHVSIAN, a voluminous writer upon the whole *Bible*, and a person in such great reputation with Pope *Eugenius* the 4th. (in whose name the pretended *Decree* at *Florence* is published,) that he esteemed him ^b as one of the *best Sonnes* which the *Church* then had. Who in this particular never learn'd any other doctrine of his *Mother*, then ^c that there were but *XXII Books* of the *OLD Testament*. For when he beginneth to speak of ^d *Ecclesiasticus*, of the Book ^e of *Tobit*, of the ^f *Maccabees*, of *Judith*, and the Histories of ^g *Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expressly, “that they are “not to be computed among the *Canonical Scriptures*, “and that the *Church* doth not receive them to prove “any *Article of Faith* by them. Which is abundantly enough, to have, been said for this *Centurie*.

CHAP.

CHAP. XVII.

The Testimonies of the Ecclesiasticall Writers in the Sixteenth Century.

CLXV. **I**N the beginning of this Age FRANCIS XIMENIUS the Cardinal and Archbishop of Toledo in Spaine, a man very famous to all posterity, founded the *Vniversitie of Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and paines, together with so much time, * Cost and charges, was spent about it, hath ever since carryed the Name of *Biblia Complutensis*. In this work he had the assistance of that whole *Vniversitie*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a Speciall Admonition given, ^a That the Books of *Tobit*, *Judith*, *Wisdom Ecclesiasticus*, and the *Maccabees*, with the *Additions to Ester*, and *Daniel*, which be there set forth in *Greek* only, are no *Canonickall Scripture*. In the reciting of which Admonition Frier ^b *Sixtus Senensis* is not so honest, as he should be, when he restraines that to the *Hebrew Canon* only, which Cardinall *Ximenius* extended to the *Christian Account* and all; whereunto he addeth, (more then the *Frier* doth,) that the *Church* received not those *Books* for *Confirming* the

An. Dom.
1502.

|| Duravit ab Anno 1502. Annos continuos plus minus XV hac Cura.

* Ad Summam Quinquaginta Millium, et amplius. Aureorum.

Ita Aluar. Gomezius in vita Ximenii.

^a Fr. Ximenius in Bibl. Complut. prefat. ad Lectr. At verò Libri EXTRA CANONEM, quos Ecclesia potius ad edificationem Populi, quàm ad Auctoritatem Ecclesiasticorum dogmatum confirmanda recipit, Gra-

cam tantum habent Scripturam, sed cum duplici interpretatione. ^b Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. Libri verò qui EXTRA CANONEM sunt Hebraeorum, quos Ecclesia ad edificationem legi, Gracam tantum habent Scripturam, &c.

C c

Authority

a Ex motu proprio, & certa Scientia Opus comprobamus, &c. Leo Decimus.

An. Dom.

1506.

* Num.

b Prefat. in Biblia Basilæ edita cum Glossis Ordinaria & interlineari An 1506 *Leoniam sunt multi, qui ex eo, quod non multam operam dant S. Scriptura, existimant Omnes Libros, qui in Bibl continentur, PARIVENERATIONE esse reverendos, nescentes distinguere inter Libros Canonicos & Non-Canonicos, (quos Hebraei inter Apocrypha computant,) unde saepe coram doctis Ridiculi videntur—idecirco distinximus, & distinxi numeravimus, primo Libros Canonicos, & postea Non-Canonicos, inter quos tantum distat, quantum inter CERIUM & DUBIUM. N m Canonici sunt consili Sp. Sa: & distantes. Non Canonici autem, sive Apocryphi, nesunt quo tempore, quibusve Auctoribus sint editi.—At Libri Canonici tanta sunt Auctoritatis, quod quicquid ibi continetur, verum tenet firmiter & indiscussa.*

An. Dom.

1510.

* Bellar. de Scrip: Vir ingenio & doctrina maximus.

a Joh. Pico, comes Mirandul. de ordine credendi, Theorem.

g. Firmius tamen habendum est, d. Sententia Hieronymi, cujus auctoritas me movit.—Et Denique ejus Testimonium ab ECCLESIA pro Sa. diffinito habetur.

Authoritie of any her fundamentall Points in Religion, though for the edifying of the People she ordered them to be Read. This Bible, and this Preface to it, was published *a* by the Authority and consent of Pope Leo the Xth. (to whom the whole work was dedicated,) for as yet Rome it self had not received these Apocryphall Books into the Canon.

CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glosses*, at *Basil*; whereunto *He* that then made THE PREFACE (** before mentioned,*) *b* set as great a difference between the XXII Books that we have from the *Old Canon*, and the VI, (or IX,) that are now put into the *New*, as there is between Things certain, and dubious. And he taxeth them not only with *indulgence* and *ignorance*, but with *folly* also, that think all the Books they see printed together in the Common volume of the *Bible*, to be of a *like*, or an *equal Veneration*. The Censure concernes them that made, and them that follow the *Trent--Canon*, upon whom it is here layd, before hand, take it off again as they can.

CLXVII. Now also lived IOHANNES PICUS, the great ** learned* COVNT of MIRANDULA, who in this matter *a* adhered firmly to *S.* "*Jerome* ; For herein *S. Jerome's* Authority and Testimony was then held to be most sacred in the Church, whereunto he addeth the Advice of *Athanasius*, *Damascen*, *Gregorie Nazianzen*, and *Amphilochius*, all of them being our witnesses before.

CXLVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPVLENSIS, a Doctor in the Univerſity of Paris at this time bearing a great Name and reputation in the world ; who, as earneſt as otherwiles he was to keep up the credit of *theſe Books*, yet ^a he acknowledgeth nevertheſſe, “that they are not “within the *Canon* nor in that *Suprem Authoritie* with “the *Church*, wherein the *Other Books* of the *Scripture* are ; and therefore numbred them among the *Books* of *Hermes's Paſtor*, and the *Prophecie* of *Henoch*, being all *Apocryphall*, though none of the worſt and moſt rejected Sort of writings which bear that Name.

adificatiorem pietatis virtutem, ſed & hoc omnes nominat Apocryphos, quid de CANONE NON SUNT, & in PRIMA SUPREMARVE Eccleſia AUTORITATE. In eaſa tamen Apocryphorum planè damnandorum non ſunt ; ſicut nec Liber Henoch, — ſed in prima Apocryphorum Notà, & laudabiliſſimà poſt S. Eloquia ſignificatiõe.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorboniſt, and a Canon of the Church at Chartres, wrote his Commentary upon *Damaſcen* ; wherein he ^b excludeth all theſe controverted *Books* from being numbred among the *Canonical Scriptures* ; and bringeth *S. Hierome's* Teſtimonie to aſſert his own, together with the writings of *Damaſcen*, that *theſe Books* were of leſſe *Authoriſe* and weight in the Church, then the *XXII Books* of the *Ancient Teſtament*.

cabæorum, à Numero Canonicoꝝ Voluminum V. T. ſunt excluſi, quemadmodum teſtatur Hieronymus. — Itaque hi Libri quod minoris habebantur Authoritatis & ponderis, quàm illi XXII Libri V. T. in litera explicati, non ponebantur in Arca, ſed Duntaxat CANONICI LIBRI.

CLXX. Then likewiſe did LVDOVICUS VIVES (one of the moſt learned men that theſe times had) write his Commentaries upon *S. Auguſtin's Bookes* *de Civit. dei*. Wherein, ^a (beſides the *Third and Fourth Booke* of *Eſdras*,) he ^b rejecteth

b Id. lib. c. 31. Fit mentio Prophetæ Abacuc, Dan. 12. quod prandium ſuū ex Judæa Babylonē tulerit ad Daniælem. Quo Teſtimonio ad probationē temporū Auguſtinus non eſt uſus ; quod ea Belii Hiſtoria & Totum XIV Caput, cū Hiſtoria SUSANNÆ, APOCRYPHA ſint, nec in Hebræo habeantur, nec ſint verſa à LXX Senibus.

An. Dom.
1515.

^a Jacob. Faber Stapul. præf. in Libr. Trium viroꝝ & Virg. Spiritual. Ecce quomodo connectit Hieronymus Paſtorem Libro Sapientia, Eccleſiaſtico, Juditha, & Tobia, eandem tribuens authoritatem, quia eandem continent ad

An. Dom.
1520.

^b Jod. Clichtov. in Damaſcen. l. 4. c. 10. Et non modo hi duo Libri (Sapientia, & Eccleſiaſticus,) non numerati ſunt in CANONE Sacroꝝum Libroꝝum ; ſed etiam Tobias, Judith, et Libri Mac-

An. Dom. 1525
^a L. Vives in S. Aug. de Civ. Dei. lib. 8. c. 36 Tertius et Quartus Libri Eſdra inter Apocrypha reſciuntur quos Hieron. vocat Somnia.

† Idem de tradendis
Discipl. lib. 5. Tobias,
& Judith Apocryphi.

a. Idem, in S. Aug. de
Civ. Dei, lib. 17. c. 20.
Hic Liber (Sapientia)
creditur Philonis Ju-
dei Alexandrini, qui
vixit temporibus Apo-
stolorum.

b. Ibid. Hunc Librum
(Ecclesiastici) fecit
Jesús filius Sirach
tempore Ptolemæi Evergetæ Regis Egypti. c. Idem, in eund. lib. 18. cap. 36. Maccab. lib. 1. He-
braicè lectus est ab Hieronymo, alter Grace tantum. Idem adversus Pelag. Josephum nominat Maccab.
historia Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab. histor. quam in-
ter sacra habemus.

An. Dom.

1526.

d. Fr. Geor. von. in
Harm. Mund. Cent. 3.
Ton. 8. Mod. 12. Con-
cent. 1. Nec tamen re-
cepta in SACRO CANO-
NE, neque inserta nu-
mero XXIV Librorum
vta, nisi castigata,
& approbata, &c. e
Librum Tobia non habere

CLXXI. Of the same mind and belief was FR.
GEORGIUS the Venetian Minorite, and a famous
writer in his time; who in his *Harmonie of the world*,
d. secludeth all those Books from the Canon, that have
no place among the XXIIII Books of the Old Testament.
And though the e. Master of the Palace at Rome be
highly displeased with him, and hath lately com-
manded his Book to be purg'd, yet he held Tobit to
be no Authentick part of Scripture.

Joh. Maria Indice Rom. Liber. expurgand. Georgius in Problemat. asserti,
certum Auctorem, & NON ESSE IN CANONE BIBLIÆ.

An. Dom.

1530.

CLXXII. ERASMVS was now in great reputa-
tion with all men, (but the Monks that hated him,)
for the excellency of his Spirit, and the perfect
knowledge that he had in all kind of Learning. And
so much was given a to his skill and judgment in
the Scriptures, that few or none were thought that
way to be comparable to him. In his *Explication of*

a. Sadolet. in Epist. ad Erasmi. Nihil mihi innotuit probari posse, quod ad literas Sacras pertinet, si
ad. non antea tibi probatum fuerit.

the

the *Apostles Creed* and the *Decalogue*, * he propoſeth this Queſtion about the Number of *Canonical Books*; "and anſwereth, that *Ruffin* (under the name of *S. Cyprian*) had given the beſt Reſolution to it; "That to the *Old Teſtament* belonged the *Five Books* "of *Moses, Joſuah, Judges, and the Reſt* that we "number; concluding that the *Ancient Fathers* ad- "mitted no more, of whoſe *Authoritie* it was not law- "full for any man to doubt. Of the *Other Books* that "were afterwards received into *Eccleſiaſtical Uſe* " (naming alſo thoſe that we accompt to be *Apocry- phal*, as *Ruffinus* and the *Old writers* did,) he is "Uncertain, what manner of *Authoritie* they have: "but addeth, * That the *Canonical Scriptures* are ſo "called, which without any Controverſie all men ac- "knowledge to have been written by the *Inſpiration* "of God. And ^b in his *Scholies* upon *Saint Ierome's Preface* to the Prophet *Daniel*, he maketh a wonder at it, that ſuch *Stories*, as *Bel and the Dragon* is, ſhould be publickly read in the Church; which he would never have done, nor found any fault with it at all, if that *Scripture* had in his time been believed to be *Canonical*. But for the Reception of theſe Books to be Read in the Church, it is his Admonition to ^c all them that ſtudie the *Scriptures*, "to conſider well, how far, "and into what degree of *Authoritie* the Church had

* *Erasmus* in *Expl. Symb. Apoſt. & Decal. Catech.* 4. *Nomen Scriptura Canonice quod volumina complectitur? Reſp.* *Iſtud expedit docuiſſe B. Cyprianum (Ruffinum) in V. T. cenſetur Pentateuchus Moſis; His accedunt duo, Jeſu Nave, Judicum & Ruth; Poſt hos quatuor Libri Regū, quos Hebraei duas tantum faciunt; præterea Liber Paralip. dein duo priores Libri Eſdræ, quos Hebraei pro uno numerant; nam tertius & quartus inter Apocrypha cenſentur. Succedunt quatuor Prophetæ majores, Hi ad- jungitur xii. Proph. minorum Liber unus; Ad hæc Job, Pſalmi, Salomonis Libri tres; Intra hæc Numerum conſtituit Priſcori Authoritas V. T. volumina, de quorum ſide no-*

ſas eſſet dubitare. Nunc verò receptus eſt in *UſUM ECCLEſIASTICUM* & *Sapientia*, quem quidam ſuſpicant eſſe Philonis Judæi, & alius qui dicitur *Eccleſiaſticus*, quem putant eſſe Jeſu filii Sirach. Receptus eſt & Liber Tob. & Jud. &c. quos Hebraei non habebant. Sed Hieronymus reſtat ſe veriſſe an- tidotum Theodotionis. Cæterum an Eccleſia receperit hos Libros eadem Authoritate, quâ cæteros, novit Eccleſia Spiritus. a Ibid. *Canonicam* appellant *Scripturam*, quæ citrâ controverſiam aſſecti S. Spiritus prodita eſt. b Idem in *Schol.* ſuper præfat. Hieron. in Dan. Mirum quod Hieronymus verum jugulat, id nunc poſſim legi & canit in Templis, imò nullo deſectu legimus de Bel & Dracone, quam ille non veritus eſt appellare fabulam; nec addidimus, ut veritus fuiſſet, ne bonam voluminis partem detruncare videretur; ſed quid quos tandem? apud imperitos, inquit ipſe. Tanto plus valet conſuetudo multitudinis imperitiæ, quàm hominis eruditij iudicium. c Idem, *Epist. ad divin. literarum ſtudioſos*, præfixa *Tomo 4. Oper. Hier.* Magni certè reſert, quid quo Antiochus comprobat Eccleſia. Ut enim *PAREM* tribuat *AU- CTORITATEM* Hebræorum voluminibus, & Quatuor Evangelij, certè non vult *IDEM ESSE PON- DUS* Judæi, Tobia, & *Sapientia* Libris, quod Moſis Pentateucho.

“so received them; For she intended not to give the
 “Same weight of Authority and honour to the Books of
 “Tobit, Judith, and Wisdom, which is given to the Five
 “Books of Moses or the Four Evangelists. But maketh
 a great difference between them; though it hath
 pleased the late Congregation at Trent, to make them
 all alike and equall, and to give no more Authority
 and Honor to the One, then they do to the Other:
 wherein they had neither Father, nor, any other good
 Writer to go before them. And it is remarkable
 here, that in Erasmus his time, who had to many
 Corrivalls both envyous of his glory, and desirous of
 his ruine, yet there was not one among them all,
 (not Sutor and Bedda, not any Doctors of Spain or
 Italy, not the Sorbonist's themselves, who Centured
 divers other of his Writings,) that found any fault
 with him for all these, which he had published con-
 cerning the Difference betwixt the Canonical, and
 Apocryphal or Ecclesiastical Scriptures.

An. Dom.

1534.

a Thom. Stroz. in
 Epist. dedic. ante
 Commentar. Cajeta-
 ni in Parab. Salom.
 Ad quem velus com-
 mune Oraculum, seu
 pro Sacr. literarum
 involucris, seu pro ca-
 sibus Conscientia, seu
 pro altioribus Theolo-
 gie Mysteriis, ac diffi-
 cillimis Questionibus
 confugere solebamus.
 b Eifengren de Cer-
 titu. gratia. c. 9. Ma-
 gnis iste Cardinalis
 tanta nobis autoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium. c Ca-
 jetan. Com. in 2a. 22. q. 9. art. 4. ad 2. & in 1. q. 82. art. 8. ad. 2.

CLXXIII. Cardinal CAJETAN was at this time
 the common ^a Oracle, to whom most of the Divines
 in the Church of Rome had recourse, for their better
 resolution in any difficult or doubtfull Question,
 that occurred about the Scriptures, and the publick
 doctrine of the Schooles: So that his Testimony will
 involve many more, and be of as good authority, as
 if we should now produce ^b a great Number of
 witnesses for us together. And in this particular
 Question he declarerh himself (oftener then once)
 to be formally for us. Somewhat he had said to that
 purpose in his ^c Commentaries upon Thomas Aquinas;
 but afterwards in his Commentaries upon the Bible
 (which he wrote at Rome) he spake more cleerely.

For

For first in generall, he ^d giveth us this as a *Rule* of the *Church*, "That what Books were *Canonical*, "or not *Canonical*, to *S. Ierome*, the same ought either "way to be so with us: And ^a that the whole *Latin Church* is herein very much obliged to *S. Ierome*, "who by severing the *Canonical Books* of *Scripture* "from those that are not *Canonical*, hath freed us "from the Reproach of the *Hebrews*, that otherwise "might say, we had forged a *New Canon* of our own, "which the *Old Church* never knew. And then in particular, telleth *Pope Clement the VIIth*, (whose approbation he had,) ^b "that for this reason he would "let passe the *Apocryphal Books*, and spend no time in "writing any *Commentaries* upon them, ^c for that "*Judith*, and *Tobit*, and the *Maccabees*, together with "the Books of *Wisdom*, *Ecclesiasticus*, and the ^d "*Rest of Esther* are all excluded from the *Canon*, as "^e being insufficient to prove any *Matter of Faith*, "though they may be used and read, as profitable "^f and *Regular Books* for the *Edifying* of the *People*. In "which sense, and with which ^g *Distinction* (as he "there concludeth) both *S. Augustin*, and the "*Council of Carthage* are to be taken, to *reconcile* them "with *S. Ierom*, and the *Council of Laodicea*, before produced. Whereby it is evident, that in the dayes of *Cardinal Caietan* (which was but *Ten yeeres* before the *Council* began at *Trent*,) all this went for good

d Idem, Comment in 1. cap. ad Hebr. Hieronymi Soroti. sumus Regulam, ne erremus in discretionis Librorum Canonorum; non quos ille Canonicos tradidit, Canonicos habemus, & quos ille à Canonis discrevit, extra Canonem habemus.

a Idem in Epist. dedicat. ad Papam Clem VII ante Com. in Libr. hist. V. T. S. Hieronymo (Pater beatissime) Univerſa E c' ſa Latina Iſt'rum debes, non ſolum ab annotatas, &c. ſed etiam proprios diſcretos ab eodem Libros Canonicos à non Canonici. Libere ſiquidem nos ab Hebræorum op'obrio quid ſingamus nobis Antiqui Canonis Libros, aut Librorum Partes, quibus ipſi penitus carent.

b Ibid. Quocirca quum diſpoſuiſſem proſequi Commentarios in Libros V. T. poſt Moysi Expoſitionem jam editam, Libros Hiſtoriales OMNES in unum volumen cergi, omiſſis reliquis à Hieronymo inter Apocrypha ſupputatis. c Ibid. comment. in ult. cap. Eſther. Et hoc loco terminamus Commentaria Librorum hiſtorialium V. T. Nam reliqui, videlicet Judith, Tobia, & Maccabaorum Libri à B. Hieronymo extra Canonicos Libros ſupputantur, & inter APOCRIPTHA ſcantur, cum Libro Sapientie, & Eccleſiaſtico. d Ibid. Sex ſeu Septem ſequentia Capitula ſunt Apocrypha; & propterea non exponimus illa. e Ibid. Non ſunt hi Libri Canonici, hoc eſt, Regulares ad adificationem fidelium. f Ibid. Nec turberis Novitius, ſi alicubi repereris Libros iſtos inter Canonicos ſupputari, vel in ſacris Conciliis, vel in ſacris Doſtoribus. Nam ad Hieronymi ſententiam reducenda ſunt tam verba Conciliorum, quam Doſtorum, &c. ut ſuprà. Cum hac enim diſtinctione diſcernere poteris & diſſa Auguſtini in 2^a de doſtr. chr.—ſcriptaque in Concilio Carthag. & Laodic.

b Catholic

b Bellarm. de Script. Eccl. Cajetanus vir fuit summi ingenii, nec minus pietatis. Soto in 4^a. dist. 1. quest. unica. art. 2. Excellentissimè Catholicus. Peter. in 1. cap. Gen. Vir de mysteriis fidei bene sentiens, & de Theologia optime meritus. & in cap. 19. vir admodum Catholicus. Sixt. Senen. l. 4. Bibl. Incomparabilis Theologus, & inter Doctissimos sui seculi Etudiosissimus.

c Cajetan. in Ecclesiast. c. 12. ad fin. Et sic finitur Ecclesiastes cum omnibus Salomonis & Sep. libris, Salomonis quidem—Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus *EXTRA CANONICOS* ad auctoritatem *FIDEI* supponit, emittendos Duximus, ad Prophetarum Oracula properantes, Roma die 23 Junii, Anno 1534. *d* Orator, qui cum post mortem laudavit. *e* Homo ad carpendum promptus. Canus loc theol. lib. 2. c. 11. *f* Bannez Tom. 2. q. 92. art. 3. Certè potest dici de illis, quod de Gracis infantibus Hæsteri jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores & Canes insultant.

An. Dom.

1535.

a Anonym. apud Catharin. adversus Cajetan. pag 48. & 72. Edit. 1. De Libris autem Tobia, Judith, Sapientia, Ecclesiastici & Maccabeorum cum Amico meo illo, & Fratrem ibi in Christo honorando, qui me ut INDOCTUM DERISIT, quod HOS LIBROS IN CANONE ECCLESIAE esse professus sum, libenter habeo Sermonem. *b* Catharin. ibi p. 39. Edit. 2. Etsi enim alii aliter opinati sunt, non opinor huiusmodi hominum auctoritatem Pontificum decretis præferri.—Potest enim in decretis Innocentii, Gelasii, & Eugenii in Concilio Florentino, hos Libros in Canone computari, & in eodem ordine, cum reliquis Scripturis Sanctis—Mitto Conc. illud Carthag. 2.

b Catholick doctrine at *c* Rome; that is to say, in the year MDXXXIII. Wherein (writing upon the Prophets, and having gone no farther then the *Third Chap. of Esay*) he dyed, when *d* he was most likely to have been chosen *Pope* after *Clement the VIIth*, if he had outlived him. I know how hot and angry both *e* *Catharin* and *Canus* were in this matter against *Cajetan*, but as *Homer* said of *Hæster*, they *f* bark'd, and insulted over him, as *Dogs* over a *dead Lion*. And yet it is observable, that as no man wrote any thing herein against him while he was *alive*, and able to answer for himself; so the *Sorbonne*, or the *Faculty at Paris*, that afterwards censur'd him for some other matters, (for they took upon them to censure all Writings that displeas'd them,) yet in this particular they had nothing to find fault with him.

CLXXIII. But for *Catharin's* opposition and heat against him, (which brake forth not long after his death,) it was presently abated by another learned *a* *DOCTOR* of his own Order, and one of *Cartharin's* great friends, (much loved, and much honored by him;) who both reprehended and derided that new opinion, which *Catharin* first began to set out against *Cajetan*, and all the Doctors of the Church before him. For *Catharin* had nothing *b* herein to shew or produce for himself, but the pretended and uncertain Authorities of *Three Popes*; who,

TO

to make the best of them which can be made, will never make up a Church, and to whose decrees, as likewise to the Canon of the Council at Carthage, we have already given a full and sufficient account.

CLXXV. About the same time IOHN DRIEDO, a Professor of divinity at Louvain, was employed to write against Luther; and yet in his Book ^a of Ecclesiastical Scriptures, which he dedicated to the King of Portugall, First he acknowledgeth, ^b That the Histories of Judith and Tobit, &c. were not numbred in the time of the Old Testament among the Canonick Books of Scripture, but some of them accounted Apocryphal, as the writings of unknown Authors, and othersome no true Histories at all; And Secondly, he confesseth, That under the New Testament the Christian Church hath not received these Books into the same equall, or like Authoritie with the Canonick Scriptures. Which is a pregnant Testimonie against the Council of Trent, that will follow by and by.

de CANONE S. Literarum esse SEPARATOS. Ad hanc difficultatem (si non placeat mendedum esse Codicem) dicemus duplicia esse apud Hebr. Hagiographa, sicut & diximus duplicia esse Apocrypha. Hagiogr. 1. Sanctorum Scripta quedam sunt, quorum auctoritas idonea est ad corroborandum ea, quae sunt FIDEL: Hujus generis sunt Hagiogr. in CANONE BIBLIE. Alia vero sunt Hagiogr. quorum auctoritas ad assertiones FIDEL corroborandas non est idonea, quamvis habeantur vera & Sancta sicut habentur Hieronymi & Augustini Scripta, quae vocantur Hagiographa (1. Sancta vel Sanctorum Scripta) Et hujus generis apud Hebr. sunt Historia Judith, et Tobia, etiam Ecclesiasticus, & Maccab. primus: quos sancti Libros quamvis habeant & legant, non tamen inter Canonicos Libros connumerant sed inter Apocrypha, non quod falsi sint, sed quod tales sint, quorum occulta origo non claruit toti eorum Synagoga; 2^a. Maccab. trium puerorum Hymnum, Susanna, ac Belis Draconisq; historias, aut non habent, aut propterea rejiciunt, & confusas tradunt.—Ecclesia tamen Christiana propter auctoritatem veterum quorundam Sanctorum, qui leguntur isti fuisse testimonii ex hujusmodi Historiis, eosdem pia fide legit, & non PRORSUS rejicit, nec contemnit, iametsi non PARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

CLXXVI. Not long before this Council met, JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his Book, which he intitled, The Examination of those that were to be Ordain'd

D d for

An. Dom.

1535.

^a Miræus de Script. Secul. 1. 6. Edidit & de Ecclesiast. Dogm. & Scripturis Libros quatuor, Canonicis voluminibus afferendis apprime utiles, ^b Driedo de Eccl. Scrip. & Dogm. l. 1. c. 4. ad difficult. 3. Hieronymus in Prolog. Gal. Libros Judith & Tob. inter Apocrypha numerat, quos tamen in Prolog. super Judith & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominus

An. Dom.

• 1540.

for the *Sacred Ministry* of the Church; and howsoever in after times the *Master-Inquisitors* put his works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. ^a In this Book he instructeth his Scholars, as a known and ordinary account which they were to give of their faith in those dayes, That besides the XXVIII Canonical Books of Scripture, (to furnish which number they reckoned either Book of Samuel, the Kings and the Chronicles, with Ruth, Nehem. and the Lamentations, apart by themselves,) there were IX Apocryphal. Which Nine of old time were not publicly Read in the Church, nor was any man press'd with their Authority.

^a Fertur in Examine Ordinand. Sunt autem hi Libri Apocryphi, 3. & 4. Esdr. Tobias, Judith, Liber Sapientie, Ecclesiasticus, Baruch, & Machabeorum Libri duo. Omnes alii dicuntur Canonici, quid sunt irrefutabilis autoritatis etiam apud Judaeos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII; APOCRYPHORUM IX. Olim verò in Ecclesia Apocryphi publice non recitabantur, nec quicquam autoritate eorum premebatur; sed domi quidem & privatim pro suo cuiusque animo fas erat illos legere.

Anno Dom.

1541.

&

1545.

CLXXVII. Lastly, the Severall Translations of the BIBLE, set forth at these times with special Prefaces before them; made as well by *Santes Pagninus* the Dominican at Lyons, by *Antonius Braciolus* in Italy, and by the Author of *Birkman's* Edition at *Amiwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at Paris; every one declaring the *Distinction*, that was then commonly known and received; between the Canonical and the Apocryphal Books of Scripture; all these (being joyn'd with the former Authors whom we have produced in all Ages) are most evident and sufficient witnesses, that neither we in the Church of England, nor the Protestant Churches abroad, have herein transgress'd those bounds, which the Prophets, and Apostles, and generally all our Forefathers in the Faith, had set out, and prescribed for us.

CLXXVIII.

CLXXVIII. And thus have we hitherto taken an exact and perfect *View* of what the *Catholic Church of God* hath delivered, concerning the **CANON** of **DIVINE** **SCRIPTURE**, in all Times, and In all places; In **JUDÆA**, by the *Ancient Hebrews*, by **CHRIST** himself, and by his *Holy Apostles*; In **PALESTINE** and **SYRIA**, by *Justin Martyr*, *Eusebius*, *S. Jerome*, & *Damascen*; In the *Apostolical Churches* of **ASIA**, by *Melito*, *Polycrates*, and *Onesimus*; In **PHRYGIA**, **CAPPADOCIA**, **LYCAONIA** and **CYPRUS**, by the *Council of Laodicea*, *S. Basil*, *Amphilochius*, and *Epiphanius*; In **EGYPT**, by *Clemens of Alexandria*, *Origen*, and *Athanasius*; In the other Churches of **AFRICK**, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Augustine*, the *Council of Carthage*, *Junilius*, and *Primasius*; In all the **FIVE PATRIARCHATES**, by *S. Cyril*, *S. Greg. Nazianzen*, *S. John Chrysostome*, *Anastasius*, *S. Gregory*, *Nicephorus*, and *Balsamon*; In **GREECE**, by *Dionysius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Callistus*; In **ITALIE**, by *Philastrius*, *Ruffin*, *Cassiodore*, *Cornelius*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In **SPAIN**, by *Isidore*, *Hugo Card.* *Paulus Burg.* *Toftatus*, and *Ximenesius*; In **FRANCE**, by *S. Hilary*, The *Divines of Marseilles*, *Victorinus of Poitiers*, *Charlemaignes Bishops*, *Agobard*, *Radulphus*, *Honorius*, *Petrus Cluniac.* *Hugo*, and *Richardus of S. Victor's at Paris*, *Beleth*, *Petrus Cellen.* *Hervæus Natalis*, *Faber*, and *Clichtoveus*; In **GERMANIE**; and the **LOW-COUNTREYS**, by *Rabanus*, *Stralus*, *Hermannus Contraſt.* *Ado*, *Rupertus*, the *Ordinary* and *Interlineary-Gloſs upon the Bible*, the *Gloſs upon the Canon Law*, *Lyranus*, *Dionysius Carthus.* *Erasmus*, *Driedo*, and *Ferus*; And in the Church of **ENGLAND**, by *Venerable Bede*, *Alcuin*, *Giselbert*, *Joh. Sarisburiensis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; besides *Divers others*, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the *Abuses and Streams* of the *Times*; but in

this particular, which we have examined and followed through all the Ages of the Church, the Current ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Council at Trent against all the former Testimonies of the Universal Church.

CLXXIX. **N**OW, after all these, followed an Assembly of a Few Men at Trent, (who took upon them the stile and Authority of a General and Oecumenical Council,) that made a * Decree among themselves, to controul the whole world, and as in Sundry Points besides, so in this, to devise a New Article of Faith, for their own pleasure, whereof neither their own Church, nor any other Church of Christendom, had ever heard before.

An. Do.
1546.
8 April.

CLXXX. An Assembly of men, such a one as it was, that by their Magisterial and undue proceedings there, have done more hurt, and made a greater Schism in the Church of God, then all the Malice of wicked and unpeaceful persons, was ever able to do, since Christ left his legacie of Truth and Peace among his Disciples, and foretold the Offences that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Council of Trent.

CLXXXI. But this Assembly at Trent, had this occasion. When divers Abuses in Religion, (wherewith many men in those dayes were justly scandaliz'd,) began first to be Reformed in Germanie, Pope Leo the Tenth, and those that followed the interests of the Court at Rome, with great violence and direfull proceedings opposing themselves against all Persons that favoured that Reformation, there was a Schism made of one part from the other; and the Popes Bull
of

of Excommunication went abroad ; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Fredrick* the Duke of *Saxony* was one,) out of their Lands and Countreyes. But this manner of proceeding with them, augmented the *Schism*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *unity* and *Peace* of the Church, that a free & Lawful *Council* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Council* abroad, (out of the *Lateran Palace*,) was dreadful to *Pope Leo*, who ^a living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him ; and fearing lest peradventure this New *Council*, if it should be call'd together, might prove as fatall to himself, as the *Councils* of *Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick, and dyed.

^a Petr. Suav. in Hist. Concil. Trid. lib. r.

CLXXXII. After him succeeded *Adrian* the *Sixt* ; ^b who in former times had been the *Emperor's* Schoolemaster, but was then his Lieutenant, or the chief Governor under him in *Spain*. From whence comming Speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and people in *Germanie*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, ^c that if they would proceed against *Luther* (in case they could not otherwise reduce him) as their

^b Sleidan. Com. lib. 3. & 4.

^c Petr. Suav. ibid.

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"predecessors had done against *John Hus*, and *Jerome*
 "of *Prage* in the Council of *Constance*, his own inten-
 "tion, and full resolution was, to set his chiefest
 "Cares upon Reforming the Abuses of the Church,
 "and the Abominations of the Sea and Court of *Rome*,
 "from whence peradventure all the present mischiefs
 "had proceeded: and that this He would the rather
 "do, because he saw that all the world did earnest-
 "ly desire it. Whereunto the Answer of the Diet
 "was; that if *Luther's* case, and the confessed Errors
 "of the Church, might be both considered, and treated
 "on together, there was no better meanes to reduce
 "all things to tranquillitie, then a free, Christian
 "Council to be appointed, by the Emperors consent,
 "in some convenient place of *Germanie*, where every
 "one might have liberty to come, and give that ad-
 "vice, which should most tend to the honour of
 "God, and the Advancement of his true Religion.
 And though the Legate was not so well pleased with
 these Conditions which they annexed to their demand
 of a Council, yet they stood strictly upon them, and
 thought them both necessary, and modest enough,
 and that the Pope could not be justly offended with
 them. But assoone as this Answer was carried back
 to *Rome*; the Pope had no leisure either to begin his
 intended Reformation, or to determine any thing
 about the desire that was made of a Council. For
 presently after, he also dyed, and *Clement the Seventh*
 was put into his place.

CLXXXIII. But this man, during all the time of
 a Peter. Suss. Ibid. his Papacie, studiously declined the necessitie of
 a Council, and would by no meanes heare of it,
 especially with condition to have it celebrated in
Germany; whereunto notwithstanding he was often
 pressed by the Emperor himself, who one while was
 minded

mindcd, in case the *Pope* would not assent unto it, to call it by his owne Authority, and otherwhiles solicited the Colledge of *Cardinalls* to doe it. But the *Pope* and *Cardinals* both, fearing it was impossible to make the *Germans* accept of such a *Council*, as might be most serviceable to the Court of *Rome*, and being resolute to have no other, they sent a ^a *Nuncio* to propose those Conditions about it, which they knew would never be taken. And thus the time passed away, till this *Pope* likewise fell into a sharp infirmity, which made an end of his life.

^a Joh. Sleidan. lib. 9.

CLXXXIII. To him succeeded *Paul the Third*, who was a ^b *Prelate* that among all his other qualities, made more esteem of none, then of ^c dissimulation. And therefore making show, that he feared not a *Council*, as *Pope Clement the VIIth* did, and being well assured that he could not be enforced to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergie, if need were, to contradict and hinder it, when he pleased; he seemed by all meanes to desire it. To this purpose he sent his severall *Nuncios* to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of *Cardinals* had absolutely determined the Celebration of a *Council*, but that for the time and place of it He was not yet resolved what to doe. Afterwards upon conference with the *Emperor*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacie*, he condescended so farre that a *Synod* should be summoned at *Mantua* in Italy and sent forth his ^{*} *Bull of Indiction* to have it begin there, about a *year* following. In the mean while,

^b Petr. Surv. ibid.

^c Petr. Suav. ibid.

^{*} Dated 12. Jun.

1536.

|| 27 Maii An. 1537.

a 1 Mail. An. 1538.

b Verba in Bulla Indictionis contenta. Vi Jurisjurandi quod Papa Romano, & Sancti Apostolica præsiterunt, ac Sanctæ virtutis Obedientia, &c.

while, the *King of England*, and the *Princes of Germany* making their publick Remonstrances against it, and the *Duke of Mantua* refusing to admit the Council into his City, but upon such conditions as would have been too costly for the Court of *Rome*; that designe was layd aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a Council to be ^a held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the former did, and the *Popes Legats* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repayred thither to them,) at the last after divers *prorogations* and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops and Abbots*, together with other *Priviledged persons*, ^b (that had all taken an *Oath* to be obedient to the *Pope* and sea of *Rome*;) to repayre to the City of *Trent* upon the *Confines of Italy*, and there to attend the *Popes Legates* for the Celebration of a Council which he intended to begin the first day of *November* in the yeere MDXLII.

CLXXXV. But the *Princes*, and all the *Reformed Churches in Germany*, together with the *Kingdomes of England*, and *Denmark*, and many other places besides, immediately set forth their *Protestations*, and made their just *Exceptions* against it; alledging, That the Calling of this Council by the *Popes Authority* alone, was contrary to the *Rights of Kings*, and the *Ancient Customes of the Church*; That he had summoned no other *Persons* thither, nor intended to admit any, either to debate or to give their voyce there, but such only as had first sworn obedience to him; That he tooke upon him most unjustly, to be

be Judge there in his own cause, knowing well what Accusations were layd against him, both for arrogating to himself an absolute and universall *Monarchy* over all the Churches of the world, (falsely pretended to be given him either by *Divine right*; or by any *humane Concession*;) and for many other enormous Abuses in Religion; which by that usurped power he sought still to maintain, and to suffer nothing else to passe in that *Council*; but what should be most advantagious to his own ends. They protested therefore against it, as being a politique and Papal device; wherewith to delude the world under the name of a *Council*.

CLXXXVI. Nor did the *Popes* proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his Three Legates to *Trent*, with a bare Mandate only to entertain such Prelates and Ambassadors as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further Instructions from him, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to goe thither, and had speciall order not to make too much hast in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperor sent along thither with his Ambassador, rather to watch what the Pope did, then for any thing els, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a *Generall Council*. Whereupon after they had been there seven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Council* to another season,

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that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made betweene the Emperour and the King of England, which the Pope took as one of the greatest affronts and Scornes that could be put upon him. For he had not only excommunicated and cursed the King, as a Schismatick destined to eternall damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they possessed, & commanding that his subjects should render him no obedience, that strangers should have no commerce in his Kingdome, that Christian Princes should joyne together to persecute him, and that all men should take armes against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the protestants of *Germanie* to be Hereticks, whom neverthelesse the Emperor had received into his protection, and done divers favours to them. All which, together with the warrs that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Councel, which he had begun at *Trent*, to lay still and quiet all the year long.

CLXXXVIII. But after the Termes of peace between the Emperor and the French King were concluded, whereof one was, that they should joyntly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present dissensions were derived, the Pope thought, it concern'd him neerely now, to go on with the Councel; and having no further pretext whereupon

to delay it any longer, all his Cares were, how to call and order it to his own best advantage. For this purpose therefore he set forth another Bull, and sent his Legates to *Trent*, to begin the Council there upon the XV. of March, in the yeere MDXLV. but he gave them no Commission, or Letters of Instruction, after what manner to proceed in it, till he had further advised about it, meaning to governe himself in that behalfe, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few dayes after there came Three Italian Bishops to them, who being dependants upon the Court of Rome, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Council under his Name and authoritie; with speciall directions, * not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor * any thing to be put to the Question and defined, which had not been formerly sent to Rome, and assented to by Him; and with power, if need were to do him service in it, ^a either to break up the Council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, ^b whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things

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this

* Hist. Conc. Trident. lib. 2. Papa Legatos suos monuit, Ne decretum ulli in Consessu promulgarent, priusquam illud Romae sibi communicassent. Sed ut mandata ab Eo expectarent, quid in Concilio proponendum, deliberandum & concludendum esset.

a Bulla Pauli 3. Plenam & liberam potestatem & facultatem, quancunque vobis videbitur, Concilium de Civitate Tridentina ad quancunque aliam commodiorem, de qua vobis etiam videbitur, transferendi, & mutandi, ac illud in ipsa Civitate Tridentina supprimendi & dissolvendi vobis concedimus.

b Hist. Conc. Trid. lib. 2. Quo arcano, omnem deliberationem Curia Romana studiis adversum facile erat interturbare.

b Ibid. *Ne unquam quâcunque de causâ ad disputationem de Auctoritate Papæ veniantur.*

c Bull. ibid. *De Concilii assensu omnia esse faciendâ.*

d Ibid. *Illi per Litteras Pontifici significâunt, clausulam illam in agendo ipsi plus satis consistere, et minutissimum quæque præfulem Legatis exâquare—Itaque re rationibus, à Roma diligenter consideratis, atque emendato de Legatorum sententia diplomate, absoluta iis concessa est potestas, &c.*

this was the principall matter, which was given them in charge, ^b that they should not in any case suffer the Authority and power of the Pope to be questioned. There was a proviso in the first words of the Bull, ^c that they should doe nothing without consent of the Councell, but ^d afterwards that clause was thought needfull to be altered, and the Legates had an absolute power given them, independent of any but the Pope himself, whose service they only attended.

CXC. Two Months passed after their coming to Trent, before they got Twenty Prelates into their company, and because they were somewhat asham'd to begin their Oecumenicall Council, (as they are not asham'd to call it) with so small a Number, they perswaded the Pope to put it off for Eight Months longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Months of December and January following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the Legats, and the Cardinal Bishop of Trent, there were present Four Archbishops, Eight and Twenty Bishops, Three Abbots, and Four Generals. And ^a these Three and Forty Persons made the Generall Council. Among whom ^b Two of the Archbishops were

^a Hist. Conc. Trid. ibid. *Ex quibus 43. Concilium illud Generale constabat.*

^b Ibid. & apud Sleidan. lib. 17. *Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olavus Magnus Upsalensis, & Robertus Venantius Scopus, Armachanus. Erat autem hic cæcus, & videri non solum missificaber, verum etiâ per celeres equos curriebat. Hos ergo duos Pontifex in Catu Tridentino esse voluit, essentiationis causâ tantum, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, cum illi reverâ, præter umbram, et nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Pensioners at *Rome*, and now sent to *Trent*, to increase the Number, and to depend upon the Legates; but in those Churches, whereof they bare the Names, had they nothing to do; nor were they any lawfull and true Bishops at all. The one of these was *Olaus Magnus* the Goth, who went for the Archbishop of *Vpsale* in Suedeland; and the other Blind *Sir Robert* the Scot, who appeared for the Primate of *Armaugh* in Ireland, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the world. And with these men they began their *Oecumenical Chapter* at *Trent*.

CXCI. Where the ^a *First Session* was spent in Ceremonie, and opening the Council; the ^b *Second* in prescribing Orders to themselves and their families; the ^c *Third* in reciting the Symbole of the Church, which we call the Nicen Creed; (and it had been well, if they had extended it no further, with * adding so many New Articles of Faith to it, as afterwards they did;) But in the ^d *Fourth Session* they began their *Anathemas* and Cursed all other persons of the world, that did not receive their NEW CANON of SCRIPTVRE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

CXCII. At this Assembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a weeke at one of the Legates Houses, for the proposing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Session*; for by this means the Legates would be sure, either to have every

^a 13 Decemb. 1545.

^b 7 Januarii 1546.

^c 4 Februarii 1546.

* In Bulla Papæ Pii Quartii.

^d 8 Aprilis An. Dom. 1546.

every thing prepared to their own mind, and be able to number the voyces before hand which way they would be given, or els not to suffer the matter to be brought to any open definition in their *Council* at all. The *CANON* of the *SCRIPTVRE* therefore being propos'd and discours'd of in four *Congregations*, some urged the distinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added *S. Augustine* and *S. Gregory*, who both made a difference between the *Canonical* and the *Other Bookes* of *Scripture* in the *Old Testament*. Some thought it better to make no distinction at all, but to follow the *Council of Carthage*, or *Pope Innocent* the first by making a generall Catalogue of all the *Books* together, and to say no more. Others desired to have them sorted into Three Ranks, the first of those which have been alwayes held and believed to be divine; the *Second* of such, as have been question'd by some particular men, but received into Canonical Authority by the Church; and the *Third* of those, whereof there hath never been any assurance, which are the seven Books of *Tobit*, *Wisdom*, *Ecclesiasticus*, *Judith*, *Baruch*, and the *Maccabees*, besides some Chapters of *Daniel* and *Hester*. But there were certaine persons among them, (of whom *Catharin* was the chief, who made it a mayne part of his business, to oppose the writings of Cardinal *Cajetan*,) that would needs have them all declared, to be in all parts, as they stand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the *Council of Carthage*; but howsoever, because it was sometimes read in the Church, this alone was thought reason enough by them, to have it made *Canonical*. And in the end the voyces of

of these men, with some others that were got to be of their faction, (though by divers of the more learned sort there confronted,) made the major part of XLIII, or some Few Persons more, and prevailed for an *Oecumenical Decree* of all the Bishops in the world.

CXCIII. For when the day of Session came, this Decree was drawn up and voted by them, "That the Synod doth receive with *EQVALL* Veneration, all the Books of the Old and New Testament, together with the unwritten Traditions belonging both to Faith and Manners, as proceeding from the Mouth of Christ, or dictated by the Holy Ghost.—That among these Bookes, Tobit and Judith, Wisdom and Ecclesiasticus, Baruch and the Maccabees, together with the Parts of Daniel and Hester ought to be numbered; — And That if any person doth not receive them All as Sacred and Canonical—Let him be Accused.

verentia suscipit et veneratur. Sunt verò Libri Sacri, ne cui dubitatio suboriri possit, quinam sint, his infra scripti; Testamenti Veteris Quinque Mosés, Josua, Judices, Ruth, Quatuor Regum, Duo Paralip. Esdras, Nehemias, Tobias, Judith, Esther, Job, Psal. Parab. Ecclesiastes, Cant. Canticor. Sap. Ecclesiasticus, Esaias, Jerem. Baruch, Ezech. Dan. XII Proph. minores, et Duo Maccabæorum.—Si quis autem Libros ipsos integros cum omnibus suis partibus—pro Sacris et Canonicis non susceperit **ANATHEMA SIT.**

CXCIII. Wherein that which they define concerning *unwritten Traditions*, is no less against the Truth, and against all Antiquitie, then what they determine so rashly, and yet so magisterially, without any example, or *Catholic Tradition* before them, about the *New Scriptures*. But as they had neither Council, nor Father, nor Schooleman, nor other writer, that ever spake like them in former Ages, so at this very time, they had none but their own small and inconsiderable number to give a suffrage to this their Synodically, or (as they most untruly and vainly called it,) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unless it were some such

a Conc. Trident. Sess. 4. Sacro-Sancta, oecumenica & generalis Synodus Tridentina.—Omnes Libros tam veteris quam Novi Testamenti, cum utriusque unus Deus sit Author, nec non Traditiones ipsas (sine scripto) tum ad FIDEM, tum ad Mores, pertinentes, tanquam ore venus à Christo, vel à Spiritu Sancto dictatas.—PART

pietatis affectu ac Re-

as blind Sir Robert of Scotland was ; of the *Engliſh* as few, (for the Biſhop of Worceſter Richard Pates was not yet come among them, and when afterwards He went thither, He was there but in a private and perſonall capacity, having no employment given him from the Church of England,) of the *Helvetian, German, and Northern Churches* none ; of the * *French* Scarce Two, of the *Spaniſh* not many ; all the reſt we find to be *Italians*, (and they, as yet, no ſuch great number of them neither,) among whom divers ^a were the *Popes Penſioners*, and ſent thither ^b to outballance other mens voyces ; ſome of them titular, and ſome ^c unlearned. And was it ever heard of in the world before, that XL Biſhops of *Italy*, aſſiſted peradventure with half a Score others, ſhould made up a *General Council* for all *Chriſtendom* ? wherein, as there was not ^a any one greatly remarkable for learning, that voted this *Canonical* Authoritie to thoſe Bookes, which by the Conſent of the Oriental and Occidental Churches were ever held to be *uncertain* and *Apocryphal*, ſo ſome of them were Lawyers, perhaps learned in that profeſſion, but of little underſtanding in Religion ; and though other ſome were Divines, yet many of them were of leſſe then ordinary ſufficiency ; but the greater Number

* Sleidan. Comment. lib. 17. In his duo Galli, quinque Hiſpani, Illiſci unus, Reliqui omnes Itali.
 a Hiſt. Concil. Trid. lib. 2. Multi inopes, ſpe ac pollicitationibus illuſi, quibus proſpectandum fuit, nec enim tam parca ac tenuiter Tridenti atque Romæ ſuſtentari poterunt. Romæ enim quàm NULLA eſſent Auſteritate, vitam humilem, et alijs obnoxiam tolerabant ; in Concilio autem majores ſibi animos ſumebant, et creſcente exaltatione rem quoque auliciorē expetebant. Item, Joh. Sleid lib. 17. Anno. 1545. Erat Roma Olus Magnus. Huic Pontifex Archiepiſcopatum Gothicum, licet extra commercium Eccl. Rom. poſitum, conſecravit, & Concilio Trid. intereſſe jubet, & ad viſum quotidianum aureos dat Menſtruos quindecim. b Claud. Eſpenſ. digreſſ. 1. ad. 1. cap. epiſt. ad Titum. Faſtum eſt poſterioribus ſeculis, ut quod meriti in Conc. Baſil. Ludovico Arclatenſi querebatur ; in Conciliis id Demum fiat, & neceſſario fiat, quod Nationi placeat Italica, ut quæ ſola Episcoporum, (qui et ipſi ſoli vocem illiſ decifivam habent,) numero Nationes alior aquet, aut ſuperet, ſicut ſcripſit lib. 1. de Geſtis ejus Concil. Aeneas Sylvius nondum Pius. Hac illa eſt Helena, quæ nuper Tridenti obdormiſit. c Alf. à Caſtro, de hæc. Punt. lib. 3. Eorum aliqui nec bene Latine legere novimus. Cujus rei exempla ſunt Episcopii Italici. a Hiſt. Conc. Trid. lib. 2. Audax in capum videbatur 5. Card. & 48. Episcopos, auctoritatem Canonicam Libris aucta incertis et Apocryphis dare. In his tamen præſulibus non temerè reperiri aliquem præcellentiſ doctrinæ laude inſignem ; Leguleior eſſe aliquos, in juris profeſſione ſordidolles, ſed Religioſi non admodum intelligentes, perpaucos Theologos, eſſeque eruditione infra vulgus Theologorum, plerumque Aulicos, ex iis aliquos titulares tantum, & Episcopos Magnam partem Civitatum adeo minus ſeriem, ut ſi quiſque clerum & populum cui præſit, referat, vix omnes Miſeſimam Orbis Chriſtiani partem repreſentent.

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendome*, was represented in this pretended Council.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the doubtful Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book ^b of *Baruch* into their *Canonical Catalogue*; nor said, that any of the *Rest* (now contested) ought ^c to be the *Rule of Faith*, no less than those which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded. How those *Two Popes*, together with ^d *S. Augustin*, and the *African Council*, are to be understood, and taken in that sense, which may not contradict both themselves, and the universall doctrine of the Church in their times, and in all times before them, we have at large set forth in their own Ages, nor can any thing be brought more to the purpose or better and more truly to expound them, than the judgement of *Tostatus*, and Cardinal *Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accompanied the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the Council of *Trent*, who might have thought himself too good to learn of them. And if in this little new Council and decree they had proceeded no further than *S. Augustin* or the *Africans* and *Innocent*

^b Concil. Trident. Sess. 4.

^c Ibid. Omnes itaque intelligent quibus potissimum testimonio ac præsidiis in confirmandis dogmatibus, &c. ipsa Synodus usura sit. Hoc est, Libris omnibus prædictis.

^d Lib. 2. de Doctr. Christiana.

did, there might have been some tolerable sence and explication given of it; whereas by the Termes wherein they have now address'd it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controverted and additional *Books of the Old Testament*, as permitted to be read for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternall damnation*, to be in all parts *Equall* and of *like Authoritie* to the writings of *Moses* and the *Prophets*, for the establishing of his *Faith*, and founding the maine points of his Religion upon them: And, which is more, must not only believe *so himself*, but be bound also to believe, that *every one is damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Council of Trent* doth. Which shutteth up the dores against all moderation, & Christian Charitie, from ever comming in, to abide in their dwellings that are tyed to maintaine their owne Error (this and many more) with such passionate severity.

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from noveltie, when they produce Pope *Eugenius*, and the *Council of Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at neere a thousand yeeres distance) from *Gelasius*; *Gelasius* from *S. Augustin*; *S. Augustin* from the *Council of Carthage*, and the *Council of Carthage* from Pope *Innocent*; For these be all the *Authorities*, whereunto they are able to pretend for XV hundred yeeres together, and upwards, since their *New Canonical*

a Concil. Trid. Sess. 4.
Si quis ipsos Libros
cum omnibus suis par-
tibus, &c. Non susce-
perit, ANATHEMA
SIT. Ea in Bolla Pa-
pæ Pii 4. ad finem
Concilii de Professio-
ne Fidei Tridenti-
næ EXTRA HANC
FIDEM NEMO PO-
TEST ESSE SAL-
VUS.

Canonical Scriptures were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective ages before, neither by one Writer, nor other,) in that sense to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curtness of their *Anathema* out of any, or all these Authorities together. For howsoever after *S. Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously, as *he* and the Council of *Carthage* did, yet they can never find, that any of those writers either made the Ecclesiastical Books *EQVAL* to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandering *Decrees* that goe under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man; to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdome of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the Two Canons *EQVAL*, and pronouncing them *ACCVRSED* that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXC VII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimonie* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *power* of their owne Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

a Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Itaque. Non dicimus, Ecclesiam, id est, Papam posse pro suo arbitratu facere, Librum Canonicum de Non Canonico, &c. Fatemur enim Ecclesiam nullo modo posse facere Librum Canonicum de Non Canonico, nec contra; sed tantum declarare, quis sit habendus Canonicus; & hoc non temere, nec pro arbitratu, sed ex veterum testimonio, &c. Which Testimonies have been fully related, & proved to be against him in this Scholastical History, and Treatise of them all.

b Sixe Senens. Bibl. lib. 1. Sect. 1. Canonici Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior.—Canonici Primi Ordinis, (quos Protocanonicos appellamus,) sunt indubitata fidei.—Canonici Secundi Ordinis, (qui olim Ecclesiastici vocabantur, & nunc à Nobis Deuterocanonicis dicuntur,) illi sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longè post ad notitiam totius Ecclesie pervenerunt, inter Catholicos sunt aliquando sententia accepti, veluti sunt in V. T. Libri Tobie, Judith, Baruch, &c.

first, the *Testimony* of the *Catholick Church*, whereby this Controversie, (to manifest the Perpetuall Tradition, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in *every Age* both under the *Old Testament*, and under the *New*. Then, to any special *Revelation* that they had about this matter, they doe not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules of Verity and Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their owne Church, or any other, in things of this nature; as we know none they have, so is it their owne a Confession that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them so, otherwise then God had formerly both *made* and *declared* the perfect *CANON* of HIS *SCRIPTURES* to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now, to let the *Books*, (promiscuously numbred in one general Catalogue,) be distributed into Two several *Ranks* of a b *First* and a *Second Canon*. And truly for as much as pertaineth to them in the *Old Testament*, (for we acknowledge no such distribution in the *New*,) there may be a good use made of this distinction, whereby to reconcile the Epistle of Pope *Innocent*, (if ever there was any such,) and the Catalogue, that S. *Augustine* and the Council of *Carthage* made,

quod non statim sub ipsis Apostolorum temporibus, sed longè post ad notitiam totius Ecclesie pervenerunt, inter Catholicos sunt aliquando sententia accepti, veluti sunt in V. T. Libri Tobie, Judith, Baruch, &c.

to

to the Univerſall Conſent of the Church, before, and after their times. For the *Second Canon* was never made *EQVAL* to the *Fiſt*, nor did they intend to attribute the *LIKE* Authority in all things to *all* the *Books* of either ſort together. But in the meane while there will be no ſuch uſe of this diſtinction had, to reconcile the *Decree* of the Council at *Trent*, either to *S. Auguſtin*, or to *S. Auguſtin's* Anceſtors, or to any other Eccleſiaſtical writer that follow'd him. For our new Maſters will by no meanes grant, that the *Books* of the *Second Order* are to be diſtinguiſhed from the *fiſt*, as any way *Second* or *inferiour* to them in dignitie, but contend and believe, that they have *boih* alike as much *Truth*, & *Equally* as much *Authoritie*, the one as the Other; admitting no other difference betweene them, then a difference of *Time* only, wherein they were written, and made *knowne* to the world; and hereupon commanding all the world, upon paine and perill of their *Eternal* perdition, to believe as they doe, (or at leaſt ſay they doe, if a man might believe and truſt them,) that it is no leſſe a neceſſary *Article* of the *Chriſtian Faith* to believe the *Books* which we call *Apocryphal*, to be as *Cànonical* as the other are, and both to be penn'd by the *Holy Ghoſt*, then to believe that *God* is the *Creator* of *Heaven* and *Earth*, or that *Chriſt* was *Borne* of the *Bleſſed Virgin*; for they have a put *boih* theſe, and the *Decrees* of the

a Concil. Trid. in Bulla ſuper forma Juramenti Profeſſionis fidei.—*Ut unùs ejuſdem Fidei Profeſſio uniformiter ab Omnibus exhibeatur, unicuquẽ & certa illius Forma cunſtis innotefcat*,—*Formam ipſam publicari fecimus*—& juxta hanc ac non aliam formam, profeſſionem Fidei ſolenniter fieri auctoritate Apoſtolicà diſtrictè præciendo Mandamus, hujusmodi ſub tenore. EGO N. firmà fide credo & profiteor Omnia & ſingula, qua continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA nititur. viz. CREDO in Unum Deum Patrem Omnipotentem, Faſtorem Celi et Terræ,—& in Unum Dominum Jeſum Chriſtũ Filium Dei—qui incarnatus eſt de Sp. S. ex Maria Virgine, &c.—Ejuſdem Eccleſiæ Obſervationes &

Conſtitutiones,—Senſum S. Scripturæ,—Septem Propriè Sacramenta,—Doctrinam de peccato Originali, & Juſtificatione,—Propitiatorium & proprium Miſſæ Sacrificium pro vivis & defunctis,—*Tranſubſtantiationem*,—Communione ſub alterà tantũ Specie,—Purgatorium,—Invocationem Sanctorum,—Imaginũ venerationem,—Indulgentiarũ poteſtatem,—Romanam Eccleſiam omnium Eccleſiarũ Matrem & Magiſtram,—Romanum Pontificem S. Petri Succeſſorem, & Jeſu Chriſti Vicarium,—Cætera item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque profiteor, ſimulque contraria Omnia, arg. Hæreſes ab Eccleſia (Roma à prædictà) damnatas, rejellas, & ANATHEMATIZATAS, EGO Patiter DAMNO, REſICIO, ANATHEMATIZO. Hanc veram Catholicam FIDEM, Exitũ quam NEMO SALVUS ESSE POTEST—veraciter teneo—ſpondeo, voto, ac juro. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.—Nulli ergo omnino dominum liceat hanc paginam noſtrã voluntatis, & Mandati infringere.—Si quis autem hoc attentare præſumpſerit, indignationem omnipotentis Dei, ac Beati Petri, & Pauli Apoſtolorum ejus, ſe noverit incuſurum.

Council.

*Council of Trent together, all into One and the same Creed; without which, (according to their New, uncharitable, and unchristian Religion,) No Body can be Saved. Wherein they have set themselves at open defiance with the Church, and Cursed that which God hath Blessed. But while we are in awe of S. * John's Curse, we feare not theirs; and by the grace of God our Foundation, which is ^a built upon the Prophets and Apostles, ^b standeth sure.*

* Revel. 22, 18.

^a Ephes. 2, 20.

^b 2 Tim. 2, 19.

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS.

CXCIX. **T**HE Conclusion therefore of all this discourse will be, That the *Religion* of the Church of Engl. in her Article concerning the *Holy Scriptures* (whereunto the publick Confessions of the Reformed & Protestant Churches abroad, besides the Christians of the East and South Parts of the world be agreeable) is truly *Catholic*. That the Ancient Church of the *Old Testament* acknowledged no other Books to be *Canonical*, then we doe. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the Authors of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of God to write his *Authenticall Scriptures*. That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* in; & the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* and

and the Prophets, but only to recommend them unto the private and publick Reading of the Church, both for the many excellent Precepts and Examples of life, that be in them, and for the better knowledge of the Historie and Estate of Gods people from the time of the Prophets, to the Coming of Christ. That it is not in the power of the Roman Church, nor any Other, either to make New Articles of Faith, or to make any Books Sacred and Canonical Scriptures, (so as to be the binding Rules of our Faith and Religion,) which were not such in their *owne Nature* before, that is, certainly inspired by God, and by *a his Authority* only ordained to be such, from the time when they were first written. And lastly, That adhering to the ancient Catholick Faith and Doctrine of the Church, we cannot admit or approve any such New Decree as it hath lately pleased the Masters of the Council at Trent to make; who have not only obtruded these Bookes upon their *owne people*, to be received as true and authentical Parts of the Ancient Testament, but have likewise damn'd all the world besides, that will not recede from the *Universall Consent* of the Christian Church, and subscribe to that horrid ANATHEMA, whereby they have most rashly condemn'd so many Ages of Fathers and Writers, before them. And if there were no other cause to reject the pretended Authoritie of this late and exorbitant Assembly, (as there be many more,) *this* only is enough.

a Nota, Ecclesia enim Testis tantum est Indre-
cti de Receptis omni
tempore Scripturis
Sacris, qua ab ipso
Deo primam & cale-
stem suam habent ori-
ginem; Idcirco, neque
QUOD NOS An-
doritati ullam ab ho-
minum testimoniis mu-
tuatur.

CHAP. XX.

The Remainder.

CC. **T**Here remains nothing now, but that having layd our Foundation sure upon the Canonical and

A TABLE of the places of SCRIPTURE that are cited in this Book.

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| DEVTERONOMY. | | | |
| X. 17. God accepteth no man's person. | 36. | 27. Withold not from doing good to them that need it. | 65. |
| II. CHRONICLES. | | | |
| XX. 7. Abraham the friend of God. | 38. | VIII. 15. By me Kings reigne &c. | 36. |
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| VIII. 2. 8. And Ezra the Scribe brought the Book of the Law: | 21. | 22. The Lord from the beginning created me. | 54. |
| PSALMES. | | | |
| XXII. My God, my God, looke upon me, &c. | 25. | ECCLESIASTES. | |
| CXLVII. 19. He shewed his words unto Jacob, and his Statutes unto Israel, &c. | 17. | VIII. 5. Who so keepeth the Commandements, shall feele no evill thing. | 49. |
| PROVERBS. | | | |
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| II. My Sonne, despise not thou the chastening of the | | VI. 8. There are threescore Queenes. | 102. |
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| | | XL. 6. All flesh is grasse; &c. | 37. |
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| XXXVI. 4. And Baruch wrote from the mouth of Jeremy all the words of the Lord, upon a roll of a Booke. | 61. | III. 12. Truth is the strongest. | 39. |
| 8. And Baruch did according to all that Jeremy the prophet commanded him, reading in the Book, &c. | 61. | II. ESDRAS. | |
| XLIII. 5. 6. And they tooke all the remnant of Judah,—Jeremy the prophet, and Baruch the Sonne of Neriah. | 61. | I. 30. I gathered you together as a Hen gathereth her chickens under her wings. | 39. |
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XIII. 41. He fell upon his sword, choosfing rather to dye manfully, then to come into the hands of the wicked. 81.

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| 710 | John Damascen, the | | | Doctor of Lombardy, | 115 |
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| 830 | Rabanus Maurus, the | | 1125 | Honorius Augustod. | |
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| | Germany, | 111 | 1130 | Petrus Mauritius, Ab- | |
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- 1145 *Richardus de S. Victore*, a Canon-Regular there, 124
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